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# FOREIGN MISSIONS

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## MONTHLY TOPIC—GENERAL REVIEW.

(From the Annual Report,\*)

### CHINA.

China was affected by political disturbances during a considerable part of the past year, growing out of an attempt to re-establish the monarchy. Several of the provinces declared their independence of the Peking government and a state of civil war was precipitated. Quiet was restored, however, after the sudden death of Yuan Shi Kai, and under his successor, President Li Yuan Hung, the Republic seems to have entered upon another period of quiet development and to give promise of permanence.

Even in the times of disturbance missionary work was uninterrupted and the year has been upon the whole one of phenomenal success.

The Christian Church in China is still numerically an insignificant proportion of the population. Its influence, however, is out of all proportion to its numbers. Among the high officers of the central government are men of great ability and prominence, well known to be Christians. The Church itself is producing many able men, and women also, to occupy positions of great intellectual and spiritual importance. Among these the Chinese evangelists, women as well as men, are in the front rank and their influence is steadily broadening and deepening.

In the city of Hangchow the Christian community, though numbering only eight hundred in a population of several hundred thousand, succeeded in defeating a movement for the opening of a quarter for licensed vice, after the land had been granted and the buildings actually erected.

### STATUS OF MISSIONARIES.

The contrast with the time of the Boxer Rebellion is indicated by the fact that during recent political troubles foreign missionaries have not only been unmolested but have been looked upon as the friends of

both parties, and in many cases have been used as intermediaries. On one occasion when the revolting Yunanese were attacking the government soldiers, at the request of the local Magistrate the foreign missionary with the Chinese pastor went out under the protection of a white flag with the words, "Gospel Hall," and two red crosses on it. The two men crossed the river in safety and were able to arrange terms by which the government troops evacuated the city and the people were spared.

### CHRISTIAN EDUCATION.

China's chief need at the present time is honest and competent leaders. The necessary means for securing such leaders is Christian education. Mr. C. T. Wang, recently one of the National Secretaries of the Y. M. C. A., of China, but now Vice-president of the Senate under the administration of the new President of the Republic, bears this testimony to the supreme importance of our educational missionary work. He says, "The Christian Missions in China have made a real and lasting contribution to the educational work needed for the Chinese nation. Their schools have led the way, and in many cases have been the cradle of the modern Chinese educationalists. They have also produced students well known for their strength of character and high purpose in life. In all the political upheavals it has been found that those students who through their touch with the mission schools have embraced the real spirit of love and sacrifice of Jesus Christ are the ones that can best be trusted."

It should be remembered in this connection that the Chinese Government is laying great emphasis on education and is expending large sums of money in the establishment and equipment of government schools. Therefore in order that the mission schools should retain their influence and conserve their opportunities it is necessary that the Mission Boards should so equip them as to

\*The Review for Africa was given in the April number.

make them fully equal to the government schools.

#### OUR SCHOOLS.

Much progress has been made in the past few years in improving the equipment of our schools in both of our China Missions. Good buildings have been erected at Kashing, Soochow, Chinkiang, and Tsing-Kiang-Pu, and funds have been provided for school buildings at Yencheng and Tonghai (Haichow). Our Missions also have an interest in good school property at Hangchow, where our educational work is done on a cooperative basis. Few if any of these schools, however, are as yet supplied with such modern furnishings and teaching force as is necessary to their highest efficiency.

The North Kiangsu Mission has been asking for \$75,000.00 for the necessary addition to its material equipment. One-half of this amount placed in the Committee's hands just now would enable us to place the schools that have been organized in both Missions in fairly good working order for the present.

#### THEOLOGICAL EDUCATION.

The Faculty Report of the Nanking School of Theology, a cooperative school in which our Church is represented by Dr. P. Frank Price and Dr. Leighton Stuart, reports that fifteen young men were graduated in June, all of whom entered at once upon the work which had awaited them in the various churches from which they came. There are six more who will graduate at the close of the present term.



A Group of Chinese School Girls.

These young men have had a training far superior to that of the native ministers who entered the work before the Seminary was organized and will help to furnish the intelligent leadership which is the most urgent need of the church in China.

#### MEDICAL EDUCATION.

The East China Medical School, which has for several years been conducted at Nanking, in which our Missions were represented by Dr. R. T. Shields, and in which instruction was given in Mandarin, is now being merged into the new school about to be established at Shanghai by the China Medical Board of the Rockefeller Foundation. We are assured that the China Medical Board will adhere to its expressed purpose of conducting this work on a Christian basis and in the fullest sympathy and harmony with our missionary work. The teaching staff so far as it has been selected is composed of men all of whom have been medical missionaries. Instruction in this school will be given in English.

Recognizing the need of another school in which instruction is given in the Mandarin language, the China Medical Board has also made generous contributions to the equipment of the Medical Missionary College at Tsinanfu in the province of Shantung. Dr. Shields has been assigned to work in that school.

The China Medical Board also made a handsome contribution of an X-ray outfit costing about \$2,500.00 to our Hospital at Kashing, and is now supporting Dr. M. P. Young, of our Mission, at the Elizabeth Blake Hospital, Soochow, and Mrs. Nancy Farmer, a trained nurse, at the Kashing Hospital.

#### JAPAN.

On returning from a recent visit to Japan, Dr. Robt. E. Speer wrote as follows:

"The net judgment with which we come back to America from the experiences and observations of these months is a judgment of increased respect for Japan, and for what she has achieved, and a deepened confidence in the worthy and better elements in Japanese life and character. Alone thus far of the Asiatic nations she has proven capable of actually mastering and absorbing the principles of efficiency and progress which lie behind the modern world. Just as America has set an example of inspiration and hope to the peoples of the West, so Japan has done to the peoples of the East. By far the deepest impression made upon the mind of one who is concerned with the higher life of nations is the enormous change in the place and influence of Christianity."

This change to which Dr. Speer refers has been greatly accentuated by the Union Evangelistic Campaign, the third year of



View in Front of the Elizabeth Blake Hospital.

which began in March, 1916. Concerning this campaign one of the missionaries of another Board writes:

"It has proved beyond the shadow of a doubt that the Christian Church in Japan has sent its roots deep down into the life of the nation and has established itself as an indigenous institution. It has also demonstrated the fact that the nation is ready for the gospel in a way that it never has been before. The people are soul hungry. They are open-hearted. More than that, they are famishing spiritually. Never has the gospel had such a hearing as it has received in these campaigns."

One hundred and nineteen meetings in connection with the campaign were held in places where our own Mission is at work, at which there was an attendance of 21,488, of whom 589 enrolled themselves as enquirers. During the entire three years of the campaign throughout the country about 20,000 enquirers have been enrolled.

#### NEWSPAPER EVANGELISM.

Some years ago Rev. Albertus Pieters, of the Dutch Reformed Mission, inaugurated a movement to secure the publication of religious articles in the Secular Press and has prosecuted this work with much vigor and with most encouraging results up to the present time. During the past year Rev. A. P. Hassell, of our Mission, adopted

it, and during the Evangelistic Campaign in Toyko articles on Christian topics were printed in fourteen of the great daily newspapers of Tokyo, and carried the rudiments of the gospel to hundreds of thousands of readers who are never seen in a Christian church. The offer to correspond or to loan Christian books met with a hearty response from hundreds of enquirers.

Referring to this matter, Rev. C. A. Logan, of our Mission, writes:

"This is a method of work that the Executive Committee may do well to investigate thoroughly. If the funds could be provided the work of our missionaries could be multiplied many-fold. For a small compensation these newspapers will publish Christian articles in the most prominent part of the sheet. Up to the present we have never put into our budget more than \$15.00 per missionary for books and tracts. Of course this amount would have to be increased to \$100.00 or more to enable us to undertake work of this kind."

#### THE CHURCH OF CHRIST IN JAPAN.

The Church of Christ in Japan with which our Mission is affiliated is steadily growing and maintains its place as the leading church in the country. Baptisms for the year are reported to the number of 3,094, bringing the total membership up to 28,599. There are seventy-three self-

supporting churches, one hundred and fifty-five aided churches, eighty-nine organized preaching places, two hundred and twenty-four unorganized preaching places, making a total of 542 centers where regular work is conducted. The total contributions for the year amounted to \$63,411.50.

#### SPIRITUAL NEEDS.

Although Japan has experienced more of the indirect benefits of Christian Missions, affecting her intellectual and social life, than any other eastern country, it is still an unevangelized country. Eighty per cent. of its population is still unreached. In one respect, that of its strategic importance because of its predominating intellectual and political influence, it is the most important of our three eastern fields. Yet there has been no substantial enlargement of our work there for many years. There is no more urgent call for speedy and effective help than the one which comes to us from Japan.

In view of these facts it is all the more to be regretted that no reinforcements, either of ordained men or of single women, were sent to Japan during the year 1916, notwithstanding urgent and repeated calls from the Mission for help.

#### CHOSEN—(KOREA.)

In accordance with the expressed wish of the Japanese Government, we use the word "Chosen" in our reports as the name of the country formerly known as Korea.

This request is significant of the desire and purpose to bring about as speedily as possible the complete transformation of the country formerly known as Korea into an integral part of the Japanese Empire. The accomplishment of this purpose is what the government has had in view in a number of measures that have seriously complicated our missionary problem.

#### RELIGION AND EDUCATION.

Rightly, or wrongly the impression has been made upon the Japanese that the missionary body in "Chosen" is not sympathetic with this purpose mentioned above. Many manifestations of this suspicion have appeared in the Japanese press and statements to the same effect have been frequently made by Japanese in Chosen and in this country. The fact that they are wrong in this impression, as we believe to be the case, does not help the matter so long as they continue in the same mind about it. This impression was undoubtedly the occasion of the very drastic educational regulations adopted two years ago, requiring the complete exclusion of religion from all schools giving general education, whether public or private. This was a blow aimed at the mis-

sion schools, intended to prevent the establishment of any new ones and to eliminate as many of the old ones as possible.

Recognizing the obligation of the Government with reference to those schools which had been established previous to the promulgation of this Ordinance, a period of ten years' grace was given to such schools before they would be required to conform to it. All our schools except the ones at Soonchun were able to avail themselves of this provision. The schools at Soonchun, however, having failed to secure their permits before the Ordinance was issued, and declining to carry on their work in conformity with it, were closed by order of the Government.

Recently there seems to have been a modification of this Government Ordinance in connection with the Chosen Christian College, which the Mission Boards have been planning to establish at Seoul. A charter has been secured for that institution, one article of which concedes the right of the Mission Boards "to establish and maintain the college in accordance with Christian principles." Another article provides that all who are to bear responsibility for the management and teaching in the college shall be "believers in the Christian Bible." The curriculum of the college also provides for a course of instruction in the Bible as literature. It also provides for a course in ethics which, as taught by Christian men, must necessarily be Christian ethics. Assurance has also been given by one of the Government officials connected with the educational department that it would be permitted to hold religious services on the college premises outside of regular school hours and apart from the regular school exercises.

The Executive Committee, acting in concert with the Northern Presbyterian Board of Foreign Missions, on condition that the above interpretation of the college charter is held to be correct, has consented to be held as, theoretically, one of the cooperating bodies in the work of the college, and has advised our Korean Mission to adopt a sympathetic attitude and hold itself in readiness to join in actual cooperation whenever the practical difficulties now in the way are removed.

While not placing the educational system adopted by the Government for Chosen on an ideal basis in the matter of religious liberty, the Committee nevertheless believes that the granting of this charter will make it possible for us to cooperate in the work of the college without a sacrifice of principle. Inasmuch also as the Articles of Incorporation, adopted by the Government authorities and by the Cooperating Boards and the Board of Managers on the field cannot be changed without the consent of both parties to the agreement, this arrangement

would seem to secure that the degree of Christian liberty in educational matters guaranteed by it will be perpetual, and will insure that at least that much liberty in educational matters will be conserved to all our schools after the ten-year period of grace under which some of them are now operating has expired.

Another difficulty which has now arisen is in the Japanese regulation that ceremonial worship shall be observed by the schools before the picture of the Emperor annually on his birthday. The Japanese claim that this is simply a patriotic ceremonial, but it imposes a heavy burden on the conscience of the Korean Christians, many of whom regard the ceremonial as equivalent to ancestral worship. The Government has also issued a "school text-book on morals," which every mission school has been ordered to use for instruction one hour a week. In this book there is a chapter requiring worship at the graves of ancestors.

It is to be hoped that in some way the public opinion of the civilized world can be brought to bear upon the Japanese Government, which claims to be a civilized government, and which is very sensitive to the world's opinion, to bring about some modification of these regulations which are so palpably in conflict with the ideas of Christian liberty which now prevail in all truly civilized countries.

#### RELIGIOUS PROPAGATION.

In spite of the difficulties under which their work is being carried on, our missionaries have had a prosperous year and report encouraging progress along many lines. The number of additions was slightly smaller than last year. The classes for Bible study, however, have been larger than ever before, and the spirit of personal evangelism has been characteristic of all the churches. It is stated that a contribution of over one hundred thousand days of personal work has been pledged by members of the Korean church for the present year. About two hundred classes for Bible study were held in the country, at which many hundreds of men and women studied for five days or more.

The Presbytery of Chulla continues to carry on a large Home Mission work largely supported by the native church, and a Foreign Missionary work in the Island of Quelpart, where several native evangelists are at work.

As a result of the great evangelistic campaign conducted in the Capital in the autumn of 1915, when thousands of persons were gathered from every part of the country to attend the Government Industrial Exposition held to commemorate the progress made during the five years since the Japanese annexation, enquirers have been met with in all parts of Chosen during the year.

#### MEDICAL WORK.

The condition of our medical work in Chosen is critical in the extreme. One of our medical missionaries has been compelled to come home on account of ill health, and another one is reported as seriously ill and will probably have to return. Appeals both public and private for volunteers to supply these vacancies have as yet met with no response. There is therefore serious danger that our hospitals at Kunsan and at Soonchun will both have to be closed. The prayers of the Church are especially asked that this calamity may be averted and that our workers in Korea may be divinely guided in dealing with the many serious and complicated problems which confront them in their work.



Temple in Kyoto, Japan.



Presbytery of Pernambuco. From left to right: Rev. Octavio, Jeronymo Gueiros, Sr. Francisco Gueiros, Rev. Antonio T. Gueiros, Rev. Bezerra Lima, Jose Martins, Antonio Ameida, Jose Acyilino, Benjamin, Sr. Pedro, Rev. Cunha, Dr. G. W. Butler, Rev. Juven-  
tino, Sr. John, Rev. Persiano, Rev. W. M. Thompson, Rev. W. C. Porter, Rev. Nathan-  
ael, Rev. Geo. E. Henderlite, D. D.; Rev. Cicero.

#### LATIN AMERICA.

For the first time in its history the missionary body in Latin America has an organ through which it can express its unity and correlate its work. The Committee on Cooperation in Latin America which organized the Panama Congress held in February, 1916, was requested by the Congress to act as the Continuation Committee of that body. Thirty-one Mission Boards and Societies have now elected members on this Committee, with eleven members chosen by the Committee itself.

This Continuation Committee held its first Annual Meeting in New York on January 8, at which important action was taken looking to the development of Educational Work in Latin America along cooperative lines, and to the supply of the Christian literature necessary to the proper development of the native churches. Rev. W. E. Browning, of Santiago, Chili, missionary of the Presbyterian Church, North, was appointed as General Secretary of Educational Work for Latin America. His work will be to visit as far as possible all the mission schools, giving them the benefit of his long experience as a missionary educator and to promote plans of cooperation wherever such plans can be made to serve the interests of efficiency and economy. Rev. J. P. Howard, of the Methodist Episcopal Church, was appointed to give his whole time to the promotion of Sunday School work. Rev. G. B. Winton, of the Methodist Episcopal Church, South, was appointed as Editorial and Literary Secretary for Latin America. Scholars in various parts of the world have been asked to write and translate books and

pamphlets on Theology, Apologetics, Christian Experience and other religious topics which are to be edited and published under the supervision of Dr. Winton. What has been for a long time a crying need in our Latin American work it is hoped will be supplied in the near future in this way. Rev. S. G. Inman, formerly a missionary in Mexico, of the Christian Woman's Board of Missions, is giving his whole time as Executive Secretary of the Continuation Committee.

The salaries of these four workers are contributed by the Foreign Mission Boards of their respective churches. All other expenses of the Committee are provided by private contributions of those especially interested in the Latin American work.

#### BRAZIL.

There have been no startling developments in the work of either of our Brazil Missions during the year. Brazil has continued to suffer from a general paralysis of business resulting from the European war, and this has greatly hindered the development of self-support in the Native Church.

The spirit of independence, however, and of self-dependence in financial matters has had a very healthful development as is shown by the following resolutions adopted by the General Assembly of the Presbyterian Church in Brazil at its meeting on February 12, 1916.

1. "A message shall be sent to the Mission Boards in the United States of America and personally to the missionaries, expressing appreciation and deep gratitude of the Pres-

byterian Church in Brazil for their work in laying the foundation of a national church, with a national ministry, and plans and finances.

2. It shall be stated in the message that the status of the foreign missionaries who are at the same time members of the missionary corporations and of the national judicatories has become anomalous in both bodies concerned, and therefore the General Assembly deems it much more practical that a plan of cooperation be established and the missionaries be independent of the national judicatories.

3. That the Reverend Doctor John Rockwell Smith and the Reverend Doctor Thomas Porter be considered functionaries of the national church, and also any other missionary who may in the future be in the work of the national church, with the consent of the missionary and his mission.

4. That the Boards be asked to continue to give financial help to the Presbyteries that may need it, and that 8 per cent. of the amount granted yearly be deducted annually until the extinction of the aid.

5. That a committee be elected by the General Assembly and that the missionaries of the Southern Presbyterian Church in the U. S. be asked to appoint a similar committee, so that these two committees together with the Executive Committee of the Presbyterian Board of New York in Brazil may establish the bases for cooperation of the missions and the national church."

Inasmuch as the membership of missionaries in the Native Church courts was one of the chief points in the controversy that resulted in the secession of a large number of native ministers and churches and the organization of the Independent Presbyterian Church of Brazil ten years ago, it is believed that the above action of the General Assembly of the mother church will pave the way for the early re-union of the two bodies. This much to be desired event, it is also believed, will be one of the happy results of the Panama Congress on Religious Work in Latin America, at which representatives of both churches in Brazil were brought together in a way that was conducive to mutual understanding and the removal of prejudice.

Our missionary force in Brazil has received no substantial increase in many years, the number of reinforcements sent out being hardly sufficient to cover the losses sustained. It is evident, however, that the Church is being awakened to a new interest in all our Latin American fields, as the result of which the Committee hopes to be able to make a more encouraging statement on this point in our next Annual Report.

#### CUBA.

In spite of the fact that the Executive Committee has been unable to supply the

places of either of the three members of this Mission who retired from the work on account of health failure last year, the work during the present year has had a very encouraging development. The ability and consecration of the native brethren connected with the work of this Mission has made up in large measure for the numerical weakness of the missionary body. The facts given in the historical report prepared by Rev. J. T. Hall are of thrilling interest, and this report is especially commended to the attention of our people. The following additional facts reported in recent correspondence from the field show the extent to which our Protestant workers have established themselves in the respect and confidence of the people at large.

Three years ago when the new pastor of the church at Caibarien reached the town he was met at the station by only three persons, all foreign missionaries. The Sunday School numbered only sixty and the Mission Day School had only forty-five children enrolled. Recently when Dr. Wharton returned to Caibarien from an extended visit home he was met thirty miles from the town by the pastor and the entire body of church officers, more than one hundred persons from the congregation and school were waiting to greet him at the station, one hundred and ninety-four pupils were present at the Sunday School the following Sunday; seventy children were in attendance on the Day School, and the work of the church was being conducted in a beautiful new building, largely the gift of one of the citizens of the town.

When Dr. Juan Orts came home on furlough a year ago he brought with him three boys, the sons of Catholic parents, who were



Some Christian Girls of the Collegio Americano Evangelico de Pernambuco.



Entrance to Prefect's Yamen, Kashing, China.

committed to his charge to be placed in school in this country, and he was given absolute authority to dispose of them as if they were his own children. It is difficult to imagine anything that would testify more strongly to the confidence in which this Protestant worker is held by these Catholic parents. With the full approval of their parents, these boys were placed in the family of the Secretary of Foreign Correspondence, with the understanding that they would be taught the Bible as we teach it and attend the same church and Sunday School that his own children attend.

In a recent survey of the Protestant work in Cuba made under the auspices of the Committee on Cooperation in Latin America special mention was made of the excellency of our Southern Presbyterian work in that field, and the school work conducted at Cardenas by Miss M. E. Craig, of our Mission, was pronounced to be one of the finest pieces of missionary work on the Island.

#### MEXICO.

The continuance of brigandage and the unsettled condition of the country have made it impracticable for our missionaries to reside on Mexican soil at any time during the year. They have continued to reside at various towns on the border and to help in the Texas-Mexican work as they had opportunity. The male missionaries, however, have made frequent visits to their old stations, encouraging and helping the native ministers in their work. The churches and the day schools have been kept open and have been well attended, and the extent to which the Native Church has been thrown

upon its own resources has not been without wholesome results in many ways. Our missionaries all recognize the fact that self-dependence and self-support have not been developed in this field to the extent that they should have been in the past, and their purpose is that when our proposed new work in the Southern part of the Republic is begun it shall be conducted from the beginning as largely on a self-supporting basis as possible. The only beginning we have as yet been able to make in this work has been the transfer of Miss McClelland from Matamoros to Mexico City, where she has been assisting in the work of the Girls' School of the Northern Presbyterian Mission at that place. It is probable that this school will hereafter be conducted as a co-operative work of the two Missions.

#### GOVERNMENT RESTRICTIONS IN RELIGIOUS PROPAGATION.

The Constitutional Convention recently held at Queretaro which adopted some very advanced legislation in social and industrial matters, which we believe will greatly contribute to the ultimate peace and prosperity of the country, also adopted some very drastic laws on the subject of education and religious propagation which on the face of them seem to threaten serious trouble in connection with our Protestant work.

One of these regulations prohibits the establishment or conduct of schools by any religious corporation or the minister of any religion. Another prohibits religious acts of public worship except in a recognized house of worship, which is always to be under the supervision of the civil authorities.

Still another article of the new Constitution seems to prohibit the ownership of any kind of real estate except by native Mexicans or by such foreigners as will publicly renounce the right to invoke the protection of their governments in such matters. Another article not only prohibits the ownership of real estate or funds invested in the same by churches of any denomination, but seems also to confiscate outright all property previously acquired by churches. Another article prohibits the exercise of any of the functions of a minister of religion in Mexico except by persons of Mexican birth.

The manifest purpose of this legislation is to eliminate from the politics of Mexico those activities of the Roman Catholic Church which have heretofore been directed so constantly and so extensively against every movement of social and political reform. That the leaders of the Constitutionalist Government are not hostile to our Protestant work is shown by the large number of prominent Protestants who occupy influential positions in the Government. Some of these men have assured us of their belief that it will not be difficult for the Protestant Missions, in spite of these seemingly prohibitory laws, to establish a *modus vivendi* with the Government that will enable them to carry on their work without serious hindrance, and that many of the more radical of these enactments will probably be modified in the near future.

A conference has been called to meet in Mexico City on March 28 of representatives

of all the Protestant Mission Boards working in Mexico, for the purpose of readjusting the entire work in that field and also of arriving at a clear understanding with the Government authorities as to the conditions under which we will be permitted to conduct our work in the future.

Our conviction is that the only permanent and satisfactory solution of the Mexican problem must be the missionary solution. The only remedy for the fearful evils from which the country has suffered so long is to be found in Christian education, and the dissemination of the principles of our Christian Gospel as these are taught by the Protestant Church. One hopeful movement in this direction which has aroused considerable interest and has had much encouragement from Christian men in this country who are able to carry it forward, is a proposal for the establishment of an independent college of the type of Robert College at Constantinople, not under the auspices of any church, but under an association of Christian men who would be able to safeguard the maintenance of its Christian character and atmosphere without coming in conflict with the restrictive regulations of the new Constitution. The Chairman of the Committee having this matter in charge is Dr. Chas. W. Dabney, President of the University of Cincinnati, whose character, as is that of the men associated with him in the movement, is a sufficient guarantee that the matter will be handled in a safe and judicious manner.

## RESIGNATION OF DR. ED. F. COOK.

*The Missionary Voice* announces the resignation of Dr. Ed. F. Cook, Secretary of the Foreign Department of the Methodist Board of Missions, to take effect at the May meeting of the Board. Dr. Cook has been connected with the Board of Missions for eleven years, four years as Educational Secretary and the past seven years as Foreign Secretary.

Our relations with this Board and with its officers have always been of the most delightful and sympathetic character. The readers of *THE SURVEY* are familiar with the close connection that has been established between the Board and our Committee in connection with our mutual work in Africa. The great work done by Dr. Lambuth (now Bishop Lambuth) while he was Foreign Secretary, resulting in the estab-

lishment and growth of the Methodist Congo Mission along side of, and in such close cooperation with our Congo Mission, has been followed up in the same spirit of brotherly cooperation by Dr. Cook, and it is with deep regret that we now learn of his proposed retirement from the work.

Dr. Cook has accepted a call to become Director of the Department of Missions of Moody Bible Institute, Chicago. This new position offers him a large and important field of missionary service. More than a thousand resident students and several thousand correspondence students will come under his instruction and influence.

We extend to Dr. Cook our sincere good wishes for his success and happiness in his new field of labor.

*Thirty-two Churches* mounted the Honor Roll during "Survey Week," and since the "Jack page" for this issue was made up, there have appeared sixteen more Honor Roll churches whose names will be given in the June *SURVEY*. The race between the states for highest position on the Honor Roll is now intensely interesting, changes in the percentage column taking place daily.

# THE SEVEN YEAR PLAN

MISSIONARY EDUCATION

## EVERY SUNDAY SCHOOL

STUDYING—PRAYING—GIVING

1. JAPAN      5. KOREA      2. BRAZIL      6. CUBA      3. CONGO      7. MEXICO      4. CHINA

ONE COUNTRY EVERY YEAR



1917-1918 ——— 3RD YEAR ——— CONGO

WHY NOT MAKE IT UNANIMOUS?

# WE CAN DO IT IF WE WILL

PRESBYTERIAN CHURCH IN THE UNITED STATES  
EXECUTIVE COMMITTEE OF FOREIGN MISSIONS  
NASHVILLE, TENNESSEE  
EDUCATIONAL DEPARTMENT

# OUR CONGO MISSION

1891 — TWENTY-SIX YEARS — 1917

## LUEBO

Rev. W. M. Morrison  
Rev. & Mrs. Lotte Martin  
Dr. & Mrs. L. J. Coppedge  
Rev. & Mrs. A. L. Edmiston (c)  
Rev. & Mrs. L. A. DeYampert (c)  
Miss Maria Fearing (c)  
Rev. & Mrs. C. L. Crane  
Mr. T. J. Arnold, Jr.  
Miss Elda M. Fair  
Mr. W. L. Hillhouse  
Rev. & Mrs. T. C. Vinson  
Rev. S. H. Wilds  
Dr. & Mrs. T. T. Stixrud  
Rev. & Mrs. A. C. McKinnon  
Mr. & Mrs. T. Daumery  
Rev. & Mrs. J. W. Allen  
Miss Grace E. Miller  
Mr. B. M. Schlotter

## LUEBO

Rev. & Mrs. W. F. McElroy  
Mr. & Mrs. C. R. Stegall

## MUTOTO

Rev. & Mrs. Geo. T. McKee  
Rev. A. A. Rochester (c)  
Rev. & Mrs. Plumer Smith  
Dr. & Mrs. Robt. R. King

## LUSAMBO

Rev. & Mrs. J. McC. Sieg  
Rev. & Mrs. R. D. Bedinger  
Dr. & Mrs. E. R. Kellersberger

## BULAPE

Rev. & Mrs. H. M. Washburn  
Rev. & Mrs. R. F. Cleveland  
Rev. & Mrs. C. T. Wharton

## THEN

26 years ago not a soul in all the Luebo region had

heard the name of Jesus, not a letter of any alphabet was known, not a man or woman or child could utter a syllable of intelligent prayer.

ANNUAL COST

**\$61,000**

OF OUR CONGO MISSIONS



## NOW

Today there are 15,735 believers, 15,841 Students in Schools, 32,775 Scholars and 938 Native Teachers in Sunday Schools, and at least 20,000 gather at six o'clock every morning for prayer.

PROVIDED IN REGULAR

**\$26,000**

PLEDGES AND PROMISES

# OUR FIELD: 1,810,000 SOULS

**OUR FORCE:** 51 Foreign Workers, 157 Native Workers, 15,735 Church Members, 275 Schools, 15,841 Students, 3 Theological Schools, 160 Ministers in Training, 338 Sunday Schools, 32,775 Scholars, 938 Teachers.

**OUR EQUIPMENT:** One Hospital Plant, One School Plant, One Printing Plant, One Industrial School Plant, One Saw Mill, One Experiment Farm 250 Acres, One Brick Making Plant, One River Steamer the "Samuel N. Lapsley."

## Our Sunday-Schools are Asked to Assume as Their Own The Work of Our Congo Mission This Year

Two-Color Lithograph Certificates with Seal of the Foreign Mission Committee are issued to Sunday-Schools, to Sunday-School Classes or Departments, and to Individuals for any whole Number of Shares.

## \$5 A SHARE — 7,000 SHARES — \$35,000

PRONUNCIATIONS

LUSAMBO . . . Low-mah-low, second middle syllable.  
BULAPE . . . Bul-ah-pay, second first syllable.

PRESBYTERIAN CHURCH IN THE UNITED STATES  
EXECUTIVE COMMITTEE OF FOREIGN MISSIONS  
NASHVILLE, TENNESSEE

EDUCATIONAL DEPARTMENT

PRONUNCIATIONS

LUEBO . . . Low-mah-low, second middle syllable.  
MUTOTO . . . Moot-to-toe, second middle syllable.

## OUR CONGO MISSION IN THE SUNDAY SCHOOLS.

JNO. I. ARMSTRONG, *Educational Secretary.*

**A**TENTION was called in the April SURVEY to plans for studying our Congo Mission in the Sunday schools during the year April 1, 1917, to March 31 1918. Announcement was made of the literature that was available and the other helps. This is just a brief reminder to Sunday school officers and teachers who have not ordered supplies and lined up their school in the great Congo campaign of

study, prayer and giving. You have received samples. There is still time if you act promptly. Send your order to Jno. I. Armstrong, P. O. Box 158, Nashville, Tennessee. Be sure your school has a good look at the two big charts, miniature facsimiles of which you have in this copy of the SURVEY and the map of Africa. If they are not up in your school, find out why, and see that they go up.

### "IN THE HEART OF AFRICA."

JNO. I. ARMSTRONG, *Educational Secretary.*

**T**HIS IS the title of a new booklet on our Congo work prepared by Rev. C. L. Crane, of our Congo Mission. It will be recalled that nearly two years ago two Presbyterian Auxiliaries in North Carolina published a booklet on our work in China, which was intended especially for use with young people. The China booklet was intended to be the first of a series of similar booklets covering not only the Foreign Mission work in the several fields, but also the Home Mission work in its various departments. The new booklet on Africa is the second foreign booklet in the series. Because it is somewhat larger than the booklet on China and because of the advance in paper and all printing material, the Africa booklet cannot be sold at five cents a copy, as was the China booklet, but the price is ten cents, postpaid. The Africa booklet

contains a great deal of information that will be useful to others besides the young people. All teachers and leaders should order a copy of this booklet at once, either from the Woman's Auxiliary, Peachtree & Tenth Sts., Atlanta, Georgia, or from the Foreign Mission Committee in Nashville, Tenn. Those who examine the booklet can determine whether it is going to be useful for them in their own particular work, but they ought by all means to see the booklet. It will be especially helpful to Sunday school missionary committees in carrying out the plan for the study of our Congo Mission this year. Those schools especially which are following the plan of devoting a few minutes in the opening or closing exercises of the school to missionary education will find in this booklet a mine of useful material.

## MISSIONARY PROGRAMS IN OUR SUNDAY SCHOOL.

MRS. OSMOND YOUNG OWINGS,

*First Presbyterian Church, Columbia, South Carolina.*

"We are but minutes, little things,  
Each one furnished with sixty wings.  
As onward we fly on our unseen track,  
And never a minute ever comes back."

**I**N OUR Sunday school we believe that precious minutes can be put to no better use, each Sunday morning, than to use a few of them in the study of Missions.

So we have adopted the custom of five missionary minutes every Sunday and twenty missionary minutes four times a year, to be devoted to the study of our mission fields at home and abroad.

For convenience, these missionary minutes have been put into the hands

of a committee, and that committee arranges a program, which is carried out by the members of the Sunday school or some one outside the Sunday school, if that seems best.

Everybody helps with the programs—pastor, superintendent, assistant superintendent, officers, teachers and children—and the spirit of co-operation is very inspiring. During the last two years no individual in the Sunday school has declined to help.

Of course all of the missionary work is under the direct supervision of our superintendent, Dr. Robert Love Moore, and he has pushed it with consecration, untiring patience and zeal.

Last March we had a recess from the programs. This was done not only to give a little change and relaxation, after a year spent in the study of Japan, but also to make the children miss the missionary program.

With the exception of the Sundays in last March, there has been no lapse and the program has been carried forward each Sunday.

Sometimes, if a critic had been looking on, they may have appeared crude and vastly lacking, but what does it matter? We make no pretensions at a finished program. We are a school and we are all trying to learn something of the Master's work in the world.

During the last year, in accordance with the wish of our Executive Committee, we have studied Brazil.

In one way or other, the subject of Brazil or some phase of our work there has been brought before the Sunday school twenty times. We have had eighteen five minute programs and two twenty minute programs.

Besides our foreign missionary work on Brazil, we have had two reviews of Japan, and two talks on Africa. One of these talks was by our furloughed missionary, Rev. S. Hugh Wild, whose work is in Africa. His talk was arranged through the Intermediate Department, and took up the twenty minute yearly program, for which that department was responsible.

The subject of our home mission field and its needs has been brought before us twelve times this year, and we have had seven missionary stories told and five programs on general missionary subjects.

These programs have been conducted in every possible way that would give variety, and the material has been gathered from all available sources.

Another year we hope to have a box for clippings, to which every one in the Sunday school will be expected to contribute. These clippings will be used as material for programs. Much of our material last year was obtained from THE SURVEY or from leaflets sent out by the Educational Department of the Executive Committee in Nashville.

We have had readings, talks, recitations, map studies, geographical outlines, drills on the names of stations, charts, bulletins, letters from the field, talks by missionaries, questions and answers, etc.

We found that a pleasant variation of the question and answer method was to have about twenty questions, whose answers were well known, distributed among the children. Then they questioned the leader instead of his questioning them. The leader purposely missed the answer quite frequently, and you may be quite sure that was joy in the camp when that happened, and he had to be corrected!

The Primary, Junior and Intermediate Departments have each contributed or been responsible for one twenty minute program, and the Senior Department is responsible for a program to be given the last Sunday in this month (March). Thus, at the end of the year, each individual in the school will have had an opportunity to contribute something for the school.

We have had a tremendous impetus forward during the year, as we had the great honor of having a member of the missionary committee, and a teacher in the Sunday School, Miss Genivieve Marchant, to go to Brazil as a missionary. Of course this fact

has wonderfully stimulated our interest and our gifts.

Our missionary committee believes in the future of mission study in the Sunday School.

Like Dr. Armstrong, it believes that if we can get hold of the child, in time, we will have the Church.

This article is written in no spirit of pride or vain glory, but with a sincere desire to help others who may not as yet have begun. That is what our

Sunday school has done. It has begun. There is only the faint glimmer, as yet, of promise for the future.

The fire of Mission study in the Sunday school is, thus far, only a little flame, but we believe that, if we fan it gently and give it fuel, it will in time help to make, this Sunday school that we love, and this Church through which we have consecrated our lives to God, a great beacon shining into the dark places of the earth and showing the way to Christ.

## IS IT WORTH WHILE?

R. L. WHARTON.

EVERY business man before making an investment considers carefully what results he may reasonably expect from his investment. If there is a probability of a failure his money is withheld, but if there is practically a certainty of good dividends he gladly finances the enterprise.

In God's cause certainly the same principle should hold true. The Christian young man who is casting around for some field in which to invest his life will naturally wish to place it where it will count for most; and the man of means who wishes to help build up God's kingdom will want to place his funds where he has reason to suppose that great and blessed results will come from his offerings.

Probably the two things most sought for are *rapidity of growth* and *permanency of results*, and it is the purpose of this brief article to show from two practical illustrations that *rapidity* and *permanency* are so combined in the work in Cuba as to make this field a very inviting one for the investment of life and funds.

1. The first illustration showing the rapidity with which results may be expected is taken from the Caibarien station. For many years Miss Edith Houston has done good sowing in Caibarien, but the church has been with-

out any regular pastor almost constantly until a little more than three years ago. At that time when the new pastor reached the town he was met at the station by only three persons, missionaries who had gone on before; the Sunday School numbered about sixty, while the day school had forty-five children enrolled and the entire work was being done in a rented hall entirely unfitted for the purpose.

Fifteen days ago when the writer, after a prolonged visit to the United States, returned to Caibarien, he was met thirty miles out from the town by the pastor and every one of the officers of the church, more than one hundred persons, from the congregation and school were waiting to greet him at the station, one hundred and ninety-four pupils were present at the Sunday school the following Sunday, seventy children are in attendance upon the day school and the work today is being done in a beautiful new brick building largely the gift of one of the citizens of Caibarien. It would not be too much to say that Protestantism enjoys the respect of every citizen of the town and that it is recognized as the greatest force for good in all that community. Such gracious results can be secured in scores of centers if only the proper equipment can be provided.

2. The second illustration showing the *permanency* of results is taken from the Cardenas station. Eighteen years ago the church was organized in that town with twenty-one members. After all these years it is exceedingly interesting to look back over the lives of these first members and note what lasting effect the gospel has exerted upon them. Of these twenty-one first converts one was colporteur of the American Bible Society until the day of his death, having sold in that time thousands of copies of God's Word; another is today one of our most honored and efficient young ministers; a third moved from Cardenas to a near-by town and through his efforts we were soon able to organize at that place a new church which has grown into a strong center; three oth-

ers are consecrated teachers in our Mission schools and with only one exception every one of those first members has been absolutely true to the faith.

Now if the Gospel has proven itself sufficiently powerful to steer the lives of all these members for eighteen years through the tremendous temptations to which they have been constantly subjected it is safe to say that *permanency* may be confidently expected from faithful efforts anywhere in Cuba. Do we want to invest in a work that promises to give splendid results in a comparatively short time and that has proven to be a stable, enduring work of God's Spirit? If so certainly the Cuban Mission offers gracious opportunities second to none in God's world kingdom.

*Cardenas, Cuba.*

## A NEIGHBOR.

Mrs. H. L. Ross.

Once on a time in the olden day  
A Nation passed on the great highway,  
Journeying onward to take her seat  
Midst the peoples free and strong and great.

Her tropical sun, with a golden calm,  
Kissed fruit and flowers and stately palm;  
'Neath the tiller's touch, her fertile plains  
Yielded their stores of ripened grains;  
Her hills stood silent, majestic, bold,  
Guarding a secret of wealth untold;  
Her people, a noble and stalwart race,  
Lived in splendor, learning and grace  
When our own fair Nation was yet unborn,  
And, save in the plans of God, unknown.

And what her destiny, who can say,  
Had she been left to go her way!  
But her tale the heart of the teller grieves,  
As she journeyed she fell in the hands of thieves.  
They robbed her stores of silver and gold,

They laid on the neck of her people bold  
A conqueror's heel, the chains of a slave,  
They stole her gods, in their place they gave

The idols of Rome, with their baleful art,  
To lull the conscience and dull the heart  
To the first-hand call of the Son of God,  
Who needs no image of carven wood.

Today she lies wounded, left to die  
'Neath the careless gaze of the passer-by.  
Will no one pause? Is there none to care?  
No loving soul, who lingers to share  
The healing oil, the reviving wine,  
The refuge sure of the truth divine?  
Ah, yes! They tarry! On the soul's far gaze

Breaks a radiant vision of coming days,  
When of our Nation the Christ may say:  
"She was neighbor to one who fell by the way."

*Harlingen, Texas.*

*From Miss Bessie Hicks, Pontotoc, Miss.:*

"I think the MISSIONARY SURVEY is certainly the most splendidly splendid religious journal in circulation. It is thoroughly wholesome from cover to cover and should be placed in every home that bears the name of Presbyterian."

## WEDDINGS AT KIANGYIN.

IDA M. ALBRAUGH.

*Dear Friends:*

This is a wedding letter! First and by no means the least important is the announcement that we are to have a new member in Kiangyin station. Dr. Crawford will bring her to us and she is now Miss M. Paxton Moffett! The wedding will take place in May and it is quite needless for me to say that we are all delighted. We all know and love Miss Moffett and feel quite sure that as Mrs. Crawford she will be a most acceptable addition to our force. The Chinese are as pleased as we are and are already asking when and where he is going to have the feast, the all important thing to them, of course.

The second is really the first in point of time, for it is a wedding which took place in the city last Friday night. The groom is Mr. Tsang Shong Ling, one of our Christians here, and the bride is a heathen girl to whom he became engaged before he became a Christian. He is a young man from one of the upper class families here and has been with Dr. Worth for several years as a special student. He is an only child and far too precious to be allowed to go away to study where he would be out of reach of his mother, and so Dr. Worth took him. His uncle, who is one of the most influential men in the city, is the head of the family, and for a number of years has been very friendly towards us, but has never shown the slightest interest in the Gospel. We have been much interested in the family for a long time and when this young man joined the church we felt that an entering wedge had been given us into the great circle of his family. He has one cousin, Miss Tsang Zen Tz, who is a Christian, and these two young people are the only Christians in the whole connection.

Naturally as his wedding day approached we were all anxious that he stand firm and faithful to his Christian vows, but we realized that he was facing a hard situation. Those of us who are brought up in a Christian country and Christian homes cannot begin to understand the difficulties that a Chinese must face when he determines to become a Christian.

The bride in this wedding was a Miss Yang and ever since there has been a station in Kiangyin they have been the neighbors of the church. Their home is just east of our home compound and while they have outwardly been friendly and have invited us to their home and have come to ours they have always opposed the gospel. We have known this young lady ever since she was a child and many a prayer has been offered for her and her family. Her father is very rich and very hard and if there is

a heathen practice which he does not follow it is because he has not learned of it. He is a small official in the east Gate Section and is quite a power in the community. Everyone fears and no one wants to oppose him in any way that can possibly be avoided.

Knowing all this and hearing that both families were opposed to any Christian ceremony, we were doubly anxious about him. We knew what it would mean to the cause for him to fail at this point, as the whole city was watching him, and on the other hand we also knew what a triumph it would be for the cause should he stand firm and true. Last week we had a special day of prayer for him and for weeks he has been in our prayers constantly both in our noon-day prayer-meetings and in our private devotions.

God has answered our prayers and we are now very thankful. This is the first young man from this upper class set to take such a stand and we are so happy over it.

It was a most interesting affair. We were invited at 3 o'clock, and Mr. Little and Dr. Worth went at about that time. Up until that moment all we knew was that he had gotten his family to promise that he should not be asked to do anything contrary to his faith. When he arrived at the house the bridegroom asked Mr. Little to perform the ceremony.

We ladies went in at about 4 o'clock and then had to wait till nearly 7 o'clock before the cry arose, "the chair has come." The house is small and the crowd was large and when the bride arrived there was such a jam that the groom had difficulty in making his way to where the bride in her red chair awaited him, escorted only by a serving woman, the only person from her home who accompanies her to her new home. At last, however, she was safely in and the chair removed and he and she stood facing the preachers. The room was packed with men, so all the women guests were crowded into side rooms, peeping through the doors to get a view of the bride in all her finery. We foreign ladies were walled up with a lot of Chinese three deep in one of the doors, and Ruth said her back was nearly broken. Until Mr. Little took his place, we ladies did not know that the ceremony was to be a Christian one and we were so happy and glad for him to thus witness to his faith before the whole city.

After the benediction the bride and groom made three bows to the preachers and mid-dlemen and then to our astonishment Dr. and Mrs. Worth were called for and the bride and groom had to bow to them. After this the same ceremony had to be gone

through with Dr. Crawford before the poor little trembling bride was led away to her room. Dr. and Mrs. Worth and Dr. Crawford were thus honored as his teachers.

To our western eyes it was a curious wedding and to their eastern eyes very little less so with the Christian ceremony, but to us who had been praying for him it was very beautiful and we rejoice more and more over it, while now we pray that she may follow her husband in the path he has chosen for himself.

I spoke of the difficulties an upper class Chinese has when he or she decides for Christ. As an illustration of this I want to tell you a little about one of our teachers here in the girls' school. She is a great niece of the dead president, Yuan Shi Kai, and her family have a beautiful home in Shanghai. Her father is dead, I think, and she and her mother were unusually close to each other until she became a Christian. She was educated in a Christian school and joined the church there. Her mother promptly turned her back on her and has refused to have anything to do with her since. Her whole family are bitterly opposed to her being a Christian and have taken from her everything she possessed that was of any value, even going so far as to take the money she made teaching when she went home once. At this Chinese New Year her uncle, who is the head of her family, sent for her to come and see him. She feels that she must obey the family in everything that is not opposed to her faith, and so she went. They have kept her locked up in an attic and have not allowed her to see any of her friends. Her mother will not even see her and her uncle has tried in every way to make her give up her faith. They tell her she has disgraced the family and call her an outcast. At first

she feared that she could not finish her year of teaching for us, but they think a broken contract is also a disgrace, so have permitted her to come back for the spring but not any longer. They have tried to make her marry a man who has studied the gospel and definitely rejected it, and when she refused to do that they promptly began to make other marriage arrangements for her, and now she fears she will be asked to marry a heathen in Peking, where her uncle tells her she must go with him in the summer. Her mother made her promise that she would not tell of her persecutions by the Chinese and so in following her policy of obedience where she can she will not mention her sufferings to her friends here or allow us to tell them that she is being persecuted for her faith. This makes it all the harder for her, as the other teachers do not understand and cannot sympathize. We wish she would let us tell them, for they could help her in many ways that we cannot. This frail little Chinese girl has withstood her whole heathen family and testified to her Savior's love a power and for it has suffered such persecutions as we cannot even imagine. Her faith is beautiful and she writes that she has been so conscious of Jesus' presence with her during all these weeks of trial and that He is more precious than ever. She comes back to us this week and we hope and pray that through these spring months we may be of great help and comfort to her. In the summer she must face them again and we do not know what awaits her then. She hopes and prays for her family constantly and we hope and pray with her that she may yet see them come to love and serve the Savior Who means so much to her and for Whom she has suffered so much!

*Kiangyin, China.*

## COMMENCEMENT AT HANGCHOW CHRISTIAN COLLEGE.

MRS. J. M. WILSON.

SOME of you may have an idea that commencement festivities are inextricably associated with June roses, maiden glances and balmy breezes, but wait until you come to Hangchow College for a January graduation! The Shanghai papers reported the coldest weather since '93 and some of us who blustered up the Hill through the snow for the Senior Reception at the President's house and shivered through the two-hour commencement program are quite willing

to take the word of the authorities as final. But any discomfort the on-lookers may have felt was more than compensated by their affection for the six boys who were being graduated and by the genuine quality and tone of the commencement program.

The Senior Reception, which has become a sort of an institution for the night before commencement, was a delightful affair. Mr. and Mrs. Warren Stuart were most gracious hosts and all the guests, who included the teach-

ers, both native and foreign, and members of the graduating class, spent a most enjoyable evening over a trip through Yellowstone Park and the Grand Canyon (via reflectroscope), and the delicious refreshments.

The very severe weather made it necessary to omit the exercises planned for Commencement morning. There was no place to lay the corner-stone for the new Tooker Memorial Chapel because there had been so much snow and freezing weather that there was only a hole in the ground at the corner where the foundation should have been in. We are all hoping for considerable moderation in temperature before the beginning of next term, when the ceremony will be held.

In spite of the cold a number of guests, both Chinese and foreign, from the city, made the six-mile trip out for the commencement program. The old chapel was gaily decorated with chains, garlands and scrolls, the college colors, red and yellow, predominating. The faculty, teachers and guests made a most imposing array as they marched up on to the broad platform and the graduating class in the front row of lower seats was a sight to make all of us proud. They are a fine crowd, these lads, four of the six particularly hav-

ing done unusually fine class work all through their course.

After the opening exercises and some introductory and explanatory remarks by President Stuart, the first honor man gave a Chinese oration of high grade. After him we listened to an address in English by the second honor man, whose subject was "The Effects of the Great War Upon China." This speaker used his English quite creditably and spoke with great eagerness, particularly in the passages referring to China's relation with Japan. He also gave a tribute to mission work in China, which seemed entirely sincere and spontaneous.

The faculty spokesman this year was Mr. S. C. Farrior, of our mission, who is just completing four years of efficient and faithful service in the college and, besides his address to the graduates, there were two most interesting speeches from guests, one the President of a large government Normal school in the city, and the other an alumnus, a Northern Presbyterian pastor. There was, also, a speech by a representative of the Bureau of Foreign Affairs, and finally, the Senior valedictory address and the reply from the student body. Then followed the presentation of the diplomas by Mr. Little, of Kiangyin, a member of the Board of Directors. Mr. Little was also Baccalaureate speaker on the preceding Sunday.

We are glad to realize that these diplomas from Hangchow College are meaning more and more each year. There is no little honor connected with the satisfactory completion of such a course of study as these boys have had. In addition to their courses in Chinese classics, composition and history, they have taken college courses in the following western branches: Trigonometry, analytical geometry, physics, chemistry, biology, general history and history of Western Europe and an English literature program, including



The graduating class of 1917, at Hangchow Christian College.

such works as Shakespeare's plays, "Tale of Two Cities" and "Silas Marner."

One of the graduates will remain here at the college for further work in English (he hopes to go to America one day). Another will act as Mr. Wilson's assistant in nearby building operations, and two are to teach in the Kashing High School. At least three of these students are volunteers for the ministry and hope to go to the Semin-

ary when they have saved up a bit of money.

Won't you add your prayers to ours that they may be kept true and earnest in their purposes to serve Him in this way and that every single one of these Christian boys may definitely give himself in some way to the bringing in of the Kingdom in this great land of theirs?

*Hangchow.*

## NANKING NEWS.

REV. P. F. PRICE, D. D.

The following Southern Presbyterians, old and young, are now residents of Nanking: Dr. and Mrs. Leighton Stuart and John, Dr. and Mrs. Shields, Evy and Randolph, Mrs. Harvey Roys, Rev. Lewis H. Lancaster, Rev. Chas. Ghiselin, Jr., the Price family, including F. W., Julian, and Harry, and living with the same and attending school, Lois Hudson, Louis Wilkinson, and Hugh Bradley. Then there are Dr. and Mrs. T. D. Sloan, Dr. Sloan being Superintendent of the University Hospital, though not members of our Mission, and Rev. and Mrs. W. C. D'Olive, both Southern Presbyterians who applied to our Committee of Foreign Missions, but were not sent out for want of funds, and who have come out under the Northern Presbyterian Board. They are very capable and attractive people, and it is a great pity that our Committee could not send them to work in our own church. They are destined for Shaowu in South China. They are staying with Dr. and Mrs. Garritt. Mrs. Garritt, by the way, also being a Southern Presbyterian. Mr. Lancaster is with Dr. and Mrs. Stuart, and Mr. Ghiselin is in the Price home, both attending the Language School. They entered late and are working hard trying to catch up. The methods of the Language School are a vast improvement over the old methods to which most of us were accustomed.

There are altogether in Nanking at this time fifty-three adult Presbyterians missionaries, including both Northern and Southern Presbyterian whether in active work or in the Language School. The Presbyterian prayer meeting is held every Wednesday afternoon.

There are 101 students in the Seminary. The last one of these to enter was a pastor from away down in Swatow, an elderly man who came up for a few months' special study. It is a pleasure to teach a man who, like him, is hungry for all he can get. Thirty students are to be graduated on the

4th of January; nineteen in the advanced and eleven in the Bible school course. Four of these are from our church, two in Seminary proper, and two in the Training School, and all four are from the North Kiangsu Mission.

It seems to be about decided that Dr. and Mrs. Shields will go to Tsinanfu after China New Year. We are more sorry than we can tell to lose them from Nanking. The breaking up of the Medical College seems to be an altogether unnecessary calamity.

The Women's Bible Training School, of which Miss Shaw is principle, and Mrs. Price, co-principal, is making good progress. They have an interesting new class this year of young women who are high school graduates. I have these young women twice a week in the same studies that I have with the juniors of the Seminary, and on an average, they keep ahead of the men!

Yesterday, eighteen persons were received into the Presbyterian Church at Han Si Men. The building was so crowded that not more than three-fourths of the communicants could find seats. Earnest efforts are being made to raise funds for a new church, and the Chinese Christians in subscriptions and cash have already reached the seventeen hundred dollar mark. This is the church which is attended by our Presbyterian students. The missionaries are helping as they are able; gifts from missionaries being over \$600 to date. All who are interested in the Seminary and its students are welcome to contribute and, as treasurer of the fund, I shall be glad to receive a contribution large or small from any reader.

This is all the news I think of just at this moment. In trying to grind out information just at this juncture, I feel somewhat like the student who wrote in English on the bulletin board the other day the following excuse: "Song Pao Din fell tired today, and cannot attend class on."

December 11, 1916.

## LIGHTS AND SHADOWS OF AN ITINERATOR IN KOREA.

REV. W. B. HARRISON.

Still keeping the shadows for home consumption, I shall try to share with you the one big bright spot of the season's roundup.

I struck it at the Hullie Church, near Riri. The ground was frozen hard, the snow was deep, and a biting wind was blowing, but the ardor of the congregation was not perceptibly cooled. From 1.30 to 11.30 p. m., with only time off for supper, the applicants for baptisms and the Catechumenate were passed upon as expeditiously as possible. When the examinations were concluded Sunday afternoon, 25 had been received for baptism and 27 for the catechumenate. Sunday morning dawned cold and bleak.



Mrs. C. U. Kim, of Hullie Church, Kunsan, Korea. Blind and uneducated, and as a woman held in light esteem, she teaches a Sunday school of one hundred, most of whom she has brought in herself. With a faith and perseverance that few know, she has been instrumental in restoring four cases of demoniacal possession and is the leader of the most aggressive evangelism in this part of Korea.

The little straw roofed and walled house, the Bethel of that community where four Buddhist temples are being built, was filled by 280 people almost to the bursting point.

The missionary's visits are so rare that there was much to be done that morning. The program included the election of an elder and three temporary deacons, reception of catechumens, sermon, and explanation and administration of the Sacraments. Though the meeting was three hours long, the interest of the people did not flag.

This revival started about three years ago in the labors of Mrs. Kim, the wife of the man elected elder. Blind and uneducated and lightly esteemed because of her sex, she lays hold upon God's promises with a faith that puts older Christians to shame. For a year she labored almost alone. Then, one by one, her brother, who has also been elected an elder, her husband and several women became imbued with her spirit till there was a good company of personal workers.

They attach the greatest importance to prayer. A group of women gathered in the church and prayed continually while we were holding examinations in a little room near by. Assistants in the examinations and others frequently, without ostentation, engaged in private prayer.

One applicant replied that in case of desperate sickness she would not call for an exorcist but for the brethren. It developed on inquiry that it is common for the Christians to go and pray with the sick and sometimes they are called in the middle of the night to go three or four miles.

Four cases of demoniacal possession, real or supposed, have been cured through the prayers of the women of this church. I think that I never was among such a praying people. They next emphasize instruction in the Truth, the need of a Savior, the sufficiency of Christ's sacrifice, the necessity of faith, the Apostles' Creed, the Lord's prayer, Ten Commandments, and the Sacraments. After making full use of every church service to instruct the people, Mr. and Mrs. Kim and her brother, Mr. Oh, spent two whole weeks going from village to village to prepare the people for the examinations.

In the third place they are earnest in exhortation. They really act as if they thought that one out of Jesus Christ is lost and that it is their business to save him. They said that there are no backsliders in that church because some one goes to see one who is absent a single Sunday. There are few workers even among those who draw full salary who put in their time in earnest

personal work as these voluntary workers do.

There is nothing strange in the prosperity of this church. These servants of God by prayer and good works are fulfilling the conditions of His blessing and are being blessed. The circumstances under which they live

and labor are in no wise peculiar. Others can obtain such blessings by the same means. When Hullie builds her new church in Somne and installs new officers will come her time of testing. For her sake and ours may she be prepared for it!

*Kunsan, Korea.*

## ANOTHER THANKSGIVING IN KOREA.

WM. P. PARKER.

WE ARE more fortunate here in Korea than you may be; we always have two Thanksgiving days; sometimes there may be three, even. Wednesday, November 22, was set apart by the General Assembly as the day for the native church Thanksgiving. The collection this year is to be sent to the foreign missionaries in China who have gone from Korea to work there. Our service at the local church was held Wednesday night, and was well attended, and an inspiration to all of us. The schools, both the boys' and the girls', had special songs for the occasion, and they did very well indeed. My boys are to a large extent new and unused to doing anything of the kind, but through the training of one of the teachers and Mrs. Parker, who both gave time and pains to teach the boys just what to do, as well as the words and air of the song, they surprised us all, and quite a number remarked on how well they did and what a fine appearance they made. Naturally I was very proud of them. The elder gave a good talk after the songs, and it was a true thanksgiving service to their master. The little Sunday school out at Tasangumi nearby also had a special service and a special collection, which was put in with the church collection the next day, and all will be sent for the work in China.

On our own American Thanksgiving day we all gathered at the Nisbets' at 7:30 P. M., for the dinner to which each

house contributed. My, but what a good dinner it was. Mrs. Nisbet had just received an American order, and had cranberry sauce. The Newlands had a goose, which they roasted for the occasion. We had vegetables, hot rolls, jam, pickles, pineapple salad and ice cream and chocolate cake for desert. And everything was cooked just right and turned out beautifully.

After the dinner we gathered together in the sitting room and Mr. Newland lead our service for us. Some preachers may lose the knack of getting up good sermons in their own tongue after becoming missionaries, but it is certainly not true in Mr. Newland's case, for he has been giving us most excellent sermons whenever he is in, and Thanksgiving night was no exception. It was indeed a privilege for us, and a help to each one of us in our future work.

I cannot attempt to enumerate the things for which we are thankful at this time. Mokpo station has been particularly blessed with good health, and even though other stations have suffered, we have escaped. The cholera did not get into our city. And our work has gone on without reverses and has been most encouraging to us all. The Moksas, as they come back from the country, bring good reports, and with new joy are ever going forward. God is surely with His work here in this land, and to Him we would give all the praise and glory.

*Mrs. Jno. H. Latane, Baltimore, Md., writes:*

"Allow me to congratulate you most heartily on the fine magazine you are making of THE SURVEY."

## MRS. SWINEHART'S LETTER TO AN AMERICAN CLUB OF WHICH SHE WAS A FORMER MEMBER.

THIS letter is for the "absent member evening." You will surely be aware of our unseen presences that evening, buzzing about the room, answering the roll call, and fidgeting in our chairs when we cannot answer back to the remarks made about us.

First, will you please change my address in your absent members list from Mokpo to Kwangju, Korea? You may think this an unimportant detail, but it is vital to me, as Mokpo is sixty long Korean miles further on, and sixty long miles further from you. Then when you think of me, I want your thoughts to stop exactly where I am, and not go wandering about in this unfamiliar land.

If the leader of the meeting will look toward the chair where my unseen presence is seated, she will see that I am about to burst with a question that I want to put to the club.

Where in all the combined states of the Union are those letters that were written last year? No one has ever forwarded them to me, and I feel that I have been terribly left out. It don't take a year to go around the United States, and someone has forgotten me. Please hurry them along, or this letter will overtake the one I wrote last year.

This is Monday, and I am going to tell you what I did Sunday. After breakfast I went into the kitchen and strictly censored the things that went into my lunch basket, for I spend the whole day in U Wha Choan, three miles away. The filling of the water bottle is most important, for germs a thousand years old are as thick as airships out here. (Airships in America, I mean. They aren't thick out here.) Of course you want to know what missionaries eat. There were pieces of chicken, two rolls, two pickles, and two

apples in the basket after it was packed. The water looks exactly like the water in America, for the germs are opaque.

The Chongno (that is the Korean for Martin Luther Swinehart—it means "Bishop") eats his luncheon alone on Sundays, for his work lies in the local church, and he is able to come home between services.

When I reached the little "prayer house" where we hold the "heathen Sunday School, and prayer-meetings, I found that Chungsey had gathered about twenty of the children to greet me. Work in this village has been very hard indeed, as we have had organized opposition among the parents to face; but Chungsey's faith and devotion are overcoming this opposition, and we have made a real beginning in this dark corner. I think I shall never become accustomed to the semi-sacrilege of being called a "Jesus person," for that is the way we are greeted in a non-Christian community.

I have always bumped my hat on the low door as I have entered these houses, and this time I put a copious dent in the top of a brand new second-hand hat that my sister had just sent me. But you don't mind that when you face twenty pairs of bright eyes, and twenty welcoming voices. Chungsey is the wife of a respectable heathen, as heathen go in Korea, who threw her away ten years ago, because she had no children. He took unto himself a younger wife, setting up another domestic "hot spot" (Korean for hearth) in a distant village. He has always cherished the remnants of a forlorn love for Chungsey, and recently has sent her a smooth, ready-made coffin, as a mark of his wellworn affection. A coffin is quite an acceptable present in Korea, for after one has lived a lifetime in a mud hut, it is a pleasing re-

flection that hereafter all that is left of one will rest in a nice, clean, sweet-smelling pine box.

Chungsey's coffin is my chair, in this little room, and from it I teach the children. We sang "Jesus Loves Me, This I Know," "When He Cometh," and "The Light of the World Is Jesus," to the tunes you know. It is surprising how Koreans take to these tunes, and how they appreciate my voice. They chant the catechism with the fervor formerly given to the precepts of Confucius, and my heart swells at the thought of putting these truths of God's Word into minds that can never forget them. After kneeling in prayer, I taught them from the illustrated picture rolls, the life of our Savior.

After the Sunday School was sent to its homes, and lunch was eaten, Chungsey and I went forth into the village to visit the women.

"How old are you?" is invariably their first question.

"I don't mention it this side of the Pacific," I answer.

"How many sons have you?"

"My sons are all a daughter, who is in America." "No, my husband hasn't yet thrown me away, and he hasn't a second wife. Now listen to what I tell you about the Lord Jesus Christ Who

gave His life for you. You say your mind is dark and you cannot understand these words. God's only Son is the Light of the world, and He can open your dark mind. If all of these grandchildren of yours will gather about me I'll teach them a prayer song that will help you understand these words."

After a little persuasion the children will usually follow me as I repeat the words of

"Savior, Savior, hear my humble cry,  
While on others Thou art calling,  
Do not pass me by."

They soon catch the tune and sing with me. Before I leave the home those words are ringing in their ears and hearts, and they can never forget them.

Oh, I am having the time of my life threading these narrow streets and visiting in these Korean homes, and I shall never be really happy in any other life.

The biggest, softest purring, most cylindered auto in all the world holds not half the fascination that this work does for me. I only ask one thing of God, and that is that He will permit me to continue it until I go to meet Him.

*Kwangju, Korea.*

## "SOMEWHERE IN KOREA."

WM. P. PARKER.

*(Continued from March Survey.)*

SOMEWHERE in some of my letters I have spoken of the non-realization of our pre-conceived ideas of missionary hardships, and as an instance I cited the rainy season, or rather the lack thereof. Now I am older and wiser, and I have learned that all our hopes and aspirations cannot be complete the first year we are on the field, but that most things may come to those who wait. No later in

fact than my second year I struck it good and rich—not gold, but what is of much more value, the RAINY SEASON, with capitals and all due titles of respect.

As an itinerator I naturally spend some of my time in the country, but as a new man I also naturally spend quite a bit of time at home trying to keep my teacher awake. Having an opportunity to use a good horse, and feeling



Dr. H. C. DuBose.

the wanderlust to some extent, one bright June day in my second year I mounted and rode away into the "forest" (though, as a matter of fact, we have "no such animal" in our part of the land) to make a tour of some churches that would probably fall to my inheritance later. Elsewhere, and in a more sober mood, I have given some of the incidents of my trip, so I do not wish to repeat, and will skip over the first days—clear, warm and flyey. The fourth day out I moved headquarters to an old church which had suffered somewhat from the fact that all the believers had moved away except one poor family and a widow. The widow was really the church, and a wonderful example of faith to all of us. Her story always inspires me to greater things, and I have often thought of her if I felt discouraged or asked myself the wherefore for my coming to the field. She gave the best of answers. But that is another story, and I must hasten on.

On this trip the widow was absent, and therefore I was received into the

house of the poor family, their best room being turned over to me cordially, with deep regrets that it was no better. I was tired, grateful for shelter and a place for my cot, and I was fast asleep before I had even rightly thanked my host. I don't know what time I awoke, nor just how many things combined to awaken me, but I was dreaming that I was lying in the middle of a mountain stream, and that a tiger was roaming in a nearby field and roaring intermittently, when I jumped up with a start to find a drip, drip, drip, which was fast becoming a pour, pour, pour, of water and mud down on the head of my bed, and a noise in the kitchen as of confused and stifled bellowing, whining, crying, and squealing. I tried to strike a match, but they were damp, and with great difficulty did I obtain a flash, though it was enough to show me something wagging backwards and forwards jutting through from the kitchen side of the wall a foot or so in my room, and whether assassin's knife or gun, seemed to be threatening my life. I felt it best to vacate under the circumstances, as there was scarcely room for two in my dwelling, particularly if one were a murderer, so I took to my side door, which I had left open for air. Just as I did so, there was a mad rush from the outside, and I had just enough sense to observe that the pig which I had noticed just before dark tied to the rafters with straw rope around his waist (the best and most sanitary method, by the way, of keeping such live stock) was rushing headlong into the room, and to get out of his way. The rain had evidently soaked his bonds and set him free, but that did not explain his death-like squeal as if someone had cut his throat. I yelled for my host and a light, as I had none, and after the pig had rushed around considerably and knocked over everything available, including my cot, amid an ever-increasing din, the good man of the house came to the rescue with

a paper lantern, the same being knocked out of his hand before we could discover the murderous assailant. With some difficulty, increased by the fact that the rain was coming in torrents outside and the house was occupied, we got the lantern lit again, and examining continuously the *motus operandi* of the tumult, found my good horse, the host's cow and dog involved in a hopeless tumble, and the pig in the corner of the room. We untangled them gradually and gingerly, being constantly in danger of our life, but helped to some extent by the fact that the cow's horn was caught in the wall (it was it that had gleamed sabre-like in my flash light), and finally coming out with no serious bruises. The explanation was simple enough: When I first came in it was more or less calm and clear, but clouds had come over and when the rain began the farmer had tied up his beasts in the stable—which was of course the kitchen, too—and, as I judged, noble Prince had been offended by an obnoxious leak, had moved, and the quarters being cramped, this naturally meant that he invaded the rights of the cow and the dog and the pig, and therefore becoming a dog in the manger to them, a *yadang* had ensued.

Such was my first instance of striking it. I didn't get much sleep the rest of the night, though I congratulated myself on having a fair story if worked up properly, but I did not count on having struck it so rich as the

future revealed. The next day it rained, and the next, and the next, so being unable to work, and the time of Annual Meeting drawing nigh, making it necessary to hurry home to prepare for the same, I took leave of my adventurous forest life for the city of light.

It is hardly worth the time or the effort to try to make you see the awful condition of the paths (called "roads") over which I had to travel, nor could I hope to make you believe me; suffice it to say that the royal lazy blood of my steed made it desirable that I get rid of him quietly, lest he take the magnificent opportunity of the exceeding slipperiness of the little strand between the rice fields and lie down once for good and all with me underneath, so I left him at an inn "to be called for," and with an oiled paper native umbrella for protection from the weather, betook my solitary way as straight as possible for home.

That the Korean rice field is slimy, deep and sticky, and nasty, and then some, I can testify with my whole heart from more than ample experience I had that day. First one side, then the other, then both together, slip, bump, splash! I had started out with white duck trousers, but they were no longer entirely white, and fast becoming more *not* so. More than once I thought I would be obliged to stop in an inn, but I thought of my food and dry clothes left far behind, and then of home before me, and I kept ahead.

#### EXTRACT FROM LETTER OF MRS. L. T. NEWLAND, OF MOKPO, KOREA, DATED NOVEMBER 14, 1916.

**N**O MATTER how much I might try, I could never make you all realize just how much a letter from one of our loved ones does mean to us, or here. Letters from you are the rays of sunshine that break through this leaden gray sky under which we live, and they warm our hearts and brighten our pathway.

The reason I speak of our living under a leaden sky is because that is just what life is like out here compared with what you in America enjoy. Everywhere we look there is sin, suffering (such as you cannot imagine), idolatry, and, O! such poverty. Auntie, you see all these in America. I suppose, but here it is a thousand, yea, a million

times worse. Satan rules unhindered here, and has for centuries, and his followers are just as different from us as darkness and daylight are different.

This morning, while over at the Dispensary, I overheard a mother telling about her sad plight, and it was but just like others we hear of and come in contact with day after day. She had walked over fifty miles with her three-year-old little girl strapped on her back, and had been coming to the Dispensary day after day for several weeks to have her little girl treated. The child had a bad tubercular back, and of course was seemingly no better. As some of the women questioned her, I heard her tell them she had given birth to a number of other children, and that one had lived to be seven years old, but that they had gradually all died, except this one little girl, and that she, who was all that she had left in the world, could not walk, or even stand up. If you could have heard the pathos in her voice as she said, "Oh, my husband is dead, I have no home, nowhere to go, no money, and nothing to eat! I have only my baby girl left, and she is a cripple, and cries because I can't keep her warm enough." Then later on, when I spoke to the little girl, the mother looked up into my face, and said, "Oh, lady, I have nowhere to go, and my baby is cold." What did I do for her? Nothing. I had to turn a deaf ear, when my heart was fairly breaking for her. Roy and I were bound to pay out each month all we could afford and more too, in caring for those we have already undertaken to help; and then, how could I help her very much unless I could get together more than a dollar for her? I have no home to give her; I can't feed her from day to day; I cannot pay her board at the hospital, and the doctor said, as usual, that he had all the patients in the boarding or charity ward that he had funds to care for—others who are sick, and homeless and poor.

I am going over tomorrow, about the time that she ought to come, and take Leroy's last winter's sweater to her for the little girl, but I do not see what more I can do, though I long to help her. As I stood there, looking out of the dispensary window, the burden of the souls of these people, and their physical sufferings just seemed more than I could bear. I felt as though I could never smile and be gay again. I thought of what Christ must have felt—of how His great heart of love must have been burdened as He looked out and saw, with a vision so much clearer than mine, the spiritual and physical suffering of those about Him, and of how He feels and knows today the awful condition of these Koreans. Only suffering and want and sin in this world, and no hope beyond the grave—only eternal punishment awaiting them, unless they do repent and turn to the Savior. And, Auntie, what if you had to fairly drive the diseased widows and orphans, the lame and the blind, lepers and those slowly dying of other awful diseases! Yes, what if you had to harden yourself and drive them off of your porch or yard almost daily, without giving them so much as a piece of bread. If you dare give to one of them, others just like them will come by the score, and then endanger your health and that of your children. They are the ones who would bring cholera and all such things to us, so we can't give to them. Even though we know this, it does not make our hearts ache the less for them, nor make the desire to help them less. Yet I am to go on eating my dinner and enjoying it while some one in my front yard is calling, "Oh, lady, give me life! give me life!" And Leroy and Anna Louise will turn to me with their eyes full of tears, and say, "Mamma, that poor man is so hungry; won't you let me give him this piece of bread? I'll let him have my piece." And their souls' condition is even more pitiable than even their poor diseased bodies. We missionaries are

such a mere handful among these millions of heathen, and day by day they are dying in their sins, and yet day by

day some are being saved. \* \* \* We do so need your prayers, so please don't forget us, even for a day.

## A FLOATING BIBLE.

REV. J. WOODROW HASSELL.

**A**BOUT sixty years ago there lived in one of the old, strong castles of Japan a war chief by the name of "Murata the Lord of Wakasa."

At that time the whole empire of Japan was split up between jealous, rival chiefs who were often at war among themselves. Each chief lived in a castle strongly fortified outermost by a deep, broad moat, crossed by a drawbridge. Then came a stone wall, rising sheer out of the moat as high as thirty or forty feet, Then often another moat, and another stone wall, and next the castle.

In one of these castles lived "Murata the Lord of Wakasa."

Murata was a very brave chief; but, like all the other chiefs, he was compelled to keep a sharp lookout on his territory, lest some enemy attack and overcome him.

One day while making a round of his estate in a boat, he saw a little book floating on top of the water. Thinking this was some secret document of the enemy, Murata quickly concealed it and hastened back to his castle. But on examination, the little book turned out to be written with strange characters and in a language which Murata did not understand. The language in which it was written was Dutch, and this was certainly "dutch" to Murata.

Being anxious to know what this puzzle contained, he secretly despatched it to China by the hand of a trusty retainer with instructions to bring a translation. This envoy, on arriving in China, found the little volume to be no other than the Bible; and so he bought a copy of the Chinese

Bible and took it back to his master. However, the knowledge that the book was the Bible did not dull Murata's desire, and instead of discarding it, he began eagerly to search its contents.

But it wasn't long before he encountered places hard to understand, as most of us do. At this time, Dr. Verbeck, one of the earliest missionaries to Japan, was teaching in a city not far from the castle of this warrior chief; and Murata, hearing of him, wrote a letter asking for an explanation of the knotty point, which Dr. Verbeck gave. But our hero found



Murata, the Lord of Wakasa.

many hard places in this strange book, concerning the explanation of which a messenger was kept busy for two years carrying letters containing questions and their answers.

After about twelve years of diligent study of the Bible in this way, the chief decided he wanted to become a Christian; and so with several members of his family and a train of soldiers he set out to go to Dr. Verbeck to ask for baptism.

At the time of this history, Christianity was forbidden in Japan; and anyone who became a Christian was put to death. Signboards were posted by the government all along the roads to this effect. Every year, in order to find out whether the hated religion were spreading among the people and who were the Christians, a crucifix was carried around by soldiers to every house in the land and every person was made to trample on it as a token of his hatred of the Christian faith and of his allegiance to the government.

And so when after a long interview Murata told Dr. Verbeck of the object of his visit and requested baptism, the latter reminded him that he would lose his life if he became a Christian. And Murata replied:

"I cannot stop my faith for the Christ no matter what may be the persecution. Sir, I cannot tell you my feelings when for the first time I read the account of the character and work of Jesus Christ. I had never seen, or heard, or imagined, such a person. I was filled with admiration, overwhelmed with emotion and taken cap-

tive by the record of his nature and life. And now, if need be, I am ready to die for Him and lose all I have." Thus Murata renewed his request for baptism.

But Dr. Verbeck, still thinking that this was probably the idle whim of an enthusiast, proceeded to examine him on his knowledge of the Bible, when to his great amazement, the man showed a wonderful knowledge of and familiarity with every point of salvation and quoted from the Bible freely. And so, in Dr. Verbeck's parlor in Nagasaki on May 20, 1866, "Murata, the Lord of Wakasa" received baptism and was admitted into the Presbyterian Church.

Interesting as is the biography of this brave and noble soldier of Christ, the chief point of interest concerning him lies in the fact that he was the second Protestant Christian in Japan. This was a noble beginning. When the imperial government heard of Murata's profession he was commanded to be punished, but besides having a few of his books burned nothing was done to him.

The last days of Murata were spent calmly in rural quietude, where he employed his time in zealous labors for the conversion of his children, servants and friends, and in translating the Bible from Chinese into Japanese, which up to this time had not been done. On his death bed, praying for the salvation of his countrymen and for the spread of the Gospel, he fell asleep in 1874.

*Takamatsu, Japan.*

*Glad Letters:*

"It takes 80 subscribers to put our church on the Honor Roll. Here are 83! And this is not all; I am not stopping; have some more of the congregation to see. I have enjoyed the work—think we are always happier when we have something to do."

*Mrs. H. A. Ott, Fairfield, Va., writes:*

"We read THE SURVEY from cover to cover, and it is such a help in the meetings of our Society."

## THE NECESSITY OF REPENTANCE.

By KOKICHI NAGATA.

*An Inmate of the Government Hospital for  
Lepers at Oshima, Japan. (Translated  
by Mrs. Erickson.)*

That mortal flesh corruption see,—  
That is not death;  
But death to me  
Is that the soul should cease to be.

The season when white snows of winter  
fall,—  
Only with prayer to God I enter all.

### A PRAYER.

I saw the miracle the snow had  
wrought,—  
The white world shining silent here  
below;  
And in my heart I prayed again to  
God,  
“Lord, make me whiter even than the  
snow!”

### THE SEASONS.

The days of spring flowers and of  
birds' sweet tunes,  
The time of harvest with its blood-red  
moons,

### ON CHRISTMAS.

The yoke of the heavy-laden,  
The tears of the soul in sin  
I have lost today  
In the joy of the Way  
That my Saviour was born to win!

### THE JOY OF BELIEVING.

What though the wrath of Satan bring  
disease  
And frail flesh quiver 'neath the awful  
rod,  
It matters not when still my soul can  
go  
Ascending and descending to its God!

## “PINE-VALLEY TURTLE LUCK.”

REV. A. P. HASSELL.

The subject of this sketch belongs to the list of “Twice-Born Men.” The first time I ever saw him was on an afternoon in January, 1910. Mr. Erickson and I, after a little inquiry, found his house in a narrow alley in one of the poorest sections of the city of Takamatsu, Japan.

The house—if we may dignify it by such a term, was a one-room affair, covered by six pieces of matting, six by three feet. Three little girls, a deaf and dumb woman, and a man who had not walked a step in five years, constituted the family. Palsy had so hardened and stiffened the old body that neither of the lower limbs could be bent without the breaking of a bone. The joints of the upper limbs were also immovable except those at the shoulders, and neither hand could be placed to his mouth, so that he had to be fed. Nor could he turn himself over, but lay in the same position on the old, worn-out straw matting from morning till night, when the wife would return home from her work.

The eldest child, a girl of about 12, was employed at a restaurant where she earned

her food. The next was just about large enough to keep the youngest out of danger, though on one occasion when the mother was away the youthful nurse proved incompetent and the little protege fell into the brazier within a few feet of the helpless father, where she lay in agony until a neighbor heard the screams and ran to the rescue. And while the precious life was saved, two permanently distorted little hands serve as a memorial of those dreadful moments.

The family maintained its existence through constant toil of the aforesaid deaf-mute, who took in washing, husked rice, made straw braid for hats, or followed other form of employment that offered itself. At times a meal would consist of boiled potato peelings.

On the occasion of our first visit we did not go up on the matting but stood down on the dirt floor which appeared to be more sanitary. The old palsied sufferer raised his head an inch or so from the little wooden box used as a pillow and bowed, thank-



The church and manse at Sakaide, Sanuki Province, Japan. These buildings were dedicated on October 29th, 1916. The entire cost, including land, was about \$1,000.00.

ing us with deep emotion for "condescending" to come to his "dirty house."

The next visit was made in order to administer the right of baptism. Before the service the Christians from the church brought the old man a new kimono and some new squares of "tatami" for the floor, for which thoughtfulness an audible prayer of thanksgiving went up to God.

From that day until his death in January, 1913, I was a frequent visitor to his home, and learned from his own lips many interesting facts about his previous life. His occupation had been that of a fisherman. This fact alone is a sufficient guarantee of his low rank both socially and morally. But worse than this, he had been a pirate! And, as a result of this he had served more than one

term in the penitentiary. The scars received from the prison guards were with him until the old body was no more.

The story of how the Gospel found him is an interesting one. More than thirty years ago he heard a Christian missionary preach in the city of Kobe. Who it was, or what was said on that occasion had all faded from his mind, and nothing was left but an indelible impression of the awfulness of sin, and of the fact that there is a just and good God that loves men and wants to save them from sin.

During the residence of Dr. Walter Buchanan at Takamatsu the erstwhile pirate came to call upon him one day. The intervening steps till his baptism are unknown to me, but God had possessed his heart and



Outdoor Preaching Scene while the church at Sakaide, Japan, was in process of being built. It is customary in Japan, when the ridge pole is placed in position to hold a celebration, giving the workmen a "set-up." We brought out the organ and held a public meeting on this occasion.

life. The old diseased hands could no longer raise food to the mouth, but they could hold up an old, worn copy of the Bible, from which he would read as he lay silently and alone, or with the two small-children around him through the long days.

He had his favorite passages of Scripture, which he would quote, word for word, and always with unconcealed feeling. Among these were the Twenty-third Psalm and the Twelfth chapter of Hebrews, especially the sixth and eleventh verses: "For whom the Lord loveth He chasteneth," and "All chastening seemeth for the present to be not joyous but grievous, yet afterward it yieldeth peaceable fruit unto them that have been exercised thereby, even the fruit of righteousness."

He was never permitted, on account of his disease, to attend church, or to meet with God's people except as they would visit him to sing and pray and hold Christian fellowship. But the way he kept himself informed in regard to them was truly remarkable. If anyone was sick or in trouble, or had any special reason for rejoicing, Mat-su-ta-ni knew it, and wept or rejoiced with them, as the case might be. He prayed

for them individually and inquired about them minutely whenever I went to his house.

While the "inward man" was being renewed day by day, the poor old outward form was slowly perishing. Early one morning one of the little girls came up to the missionary's home and said simply, "Dad's dead." No one knew when it happened. They had all slept as usual in the one little room. The mute bread-winner arose as usual, fixed the meager breakfast, and as usual went to the old man's side with his portion. The old form did not move. He had passed away all alone, and had gone to occupy one of the "mansions" of which he used, with delight, to speak.

The next afternoon a little procession of Christians passed out of the narrow alley to the church, where a funeral sermon was preached, and at the head of the procession, suspended from a long, bamboo pole, was a white strip of cloth bearing the name of the old sea-pirate and saint of God, "Mat-su-ta-ni Ka-me-ki-chi," the English meaning of which appears at the head of this sketch.

*U. T. Seminary, Richmond, Va.*

## LETTER FROM MISS ANNIE DOWD.

IT IS NOT want of news that makes it difficult to write you, but choosing what will be the most interesting to your readers is the problem. I have often thought that the home touch at such times as Christmas brings us all very much in touch with each other. Then there is another strong home touch, and that is when the children grow old enough to step out from the homestead to make their own way in the world. What prayer for guidance and timely talks of warning of this danger and the other. So in a home like yours where one child at a time comes to this age, you will surely have sympathy with me when four, five and sometimes six of the dear ones must leave the nest. For their room is needed for other children in the same or some similar strait. Just now it is a desire to be a Bible woman; another is being sought as a suitable wife for a Christian man. Then another wants to be a nurse and her case must go before the hospital committee. The next wants to be a teacher and another is

ready to go through her course of training, while the one to take her place returns from her three years' training and will take up her duties as teacher where once she was a pupil. All these things make history and repeat themselves as the years go round. There are also the disappointments both to children and to me when the doctor says, "Not strong enough for this or that work," and the dear one must be kept longer, or all her plans be changed. I am sure the readers of THE SURVEY must know their prayers for such as we are answered and we are encouraged to go on. I'll just cite one case where it is so plain. The doctor had given his usual semi-annual examination and pronounced one dear girl as having a serious trouble, and said she must go home up the mountain so that she would get her native air. She was taken, and was afterwards taken to the hospital. While there her friends wanted her to have the Buddhist priest, but she said, "No, I have Jesus as my mediator; I go to Him

and He pleads for me." When she was recovered, she came again to school, but before long the doctor said she must return to the mountain. So her poor father was told, and her life while home had made such an impression on the little village and her relatives, who had opposed her baptism, that now the villagers said to her father, "Go and send us word at once and we will come and carry her home." So he came and she was carefully taken

home, where she recovered and is now with us once more. She is anxious to be a nurse. God is able to make her strong enough if He needs her for that work.

And so our work goes on day by day, with its victories, its failures and problems, but we find His grace is sufficient for all our needs. Pray on for us!

*Kochi, Japan.*



High School Girls, Takushima, Japan.

### TAKUSHIMA HIGH SCHOOL.

Here is a picture of a class from the High School. They are nearly all third-year girls with the Bible teachers.

Sitting—left to right:—Okubo san; Miss Kosumi; Kojima san; Usuki san; Miss Lumpkin; Mr. Kosumi; Yabe san; Ishii san; Oye san; Miss Nakamura.

Standing—left to right:—Miss Jo; Sasabe san; Nishiwo san; Honda san; Takawo san; Fuji san; Tada san; Izuki san; Kume san.

I will send you soon some pictures

of our Sunday Schools, though more often than not, our Sunday schools are on any day, other than Sunday. We rent rooms near the schools, and as the little children are out at two, we teach them, then the older ones from three—paying ten cents for the use of the room and I assure you no one could be engaged in more interesting work, though the boys often call out "monkey," or other names, or throw stones through the paper windows at the foreigners, but one is given special grace to get over the hard places.

## THE MEASURE OF THEIR FIDELITY.

REV. L. S. G. MILLER.

EVER since Okiku San could remember anything, she remembered hearing her father and her grandparents speak of Kyoto in a most reverent manner.

Okiku San was a little Japanese maiden from a village in one of the mountainous provinces of Japan. Her home was several miles from the great city of Kyoto, one of the old capitals of Japan, but she never tired of listening to the stories of the long pilgrimages her ancestors had made on foot to worship at the famous temples.

But above all she was interested in hearing her old grandmother tell of the time, many years before, when she and all the women of that province had cut off their hair and sent it to one of the large temples in Kyoto as an offering to the god of that temple.

It had been in this way. The great Buddhist temple known as "Higashi Hongwanji" had burned down and at once the loyal Buddhist decided that the temple should be rebuilt on a larger and grander scale than formerly. Hundreds of thousands of dollars had been collected for that purpose and they planned to build a temple that would be larger by far than any of the other thousands of temples all over Japan. However, in those days, they did not have in that country the large modern machinery of today, so the carpenters were puzzled to know how they would be able to pull the immense timbers into place. They did not even have ropes large and strong enough. Then it was that the women of Okiku San's province came to the rescue and said, "We are loyal servants of the great Buddha. we serve him and are his devoted followers. We are willing to do anything to honor him. We can not give much money for building the new temple at Kyoto, but here, take our hair, cut it off and weave it into

ropes, large and strong, with which to pull into place the large timbers necessary in building the temple." The offering was accepted and every woman of that province sacrificed her beauty to the great Buddha. This great mass of hair was woven into ropes and sent to Kyoto. The building of the temple went forward and today the immense, beautiful columns of that temple stand as a memorial to the devotion of those loyal women.

Last year Okiku San, having grown older, went on a pilgrimage with others from her village to worship at the Higashi Hongwanji temple. And there, much to her delight, she saw those large black ropes of human hair telling of what the women of her province had done for the great Buddha. Mixed with the black were strands of gray, telling of how the old grandmothers too, had laid their hair on Buddha's altar. Okiku San, in loyal devotion, reverently kneeled before those coils of rope and prayed that she, too, might be given strength to be as loyal to Buddha as those of her province who had made such a wonderful offering.

When we of America realize that these ropes have a total weight of about 9,000 pounds, we might well be impressed beyond words and begin to search our hearts to find out whether we are really in earnest in our Master's service, or whether we are only playing. If those poor women of Japan, with nothing for which they can really thank their god, could make such a sacrifice, what should their Christian sisters do for Him who came bringing Salvation, not only from sin but from the burdens and slavery that inevitably come to women where Christ is not known. Into these sacrificial ropes of human hair is woven a call to Christian women of America to throw out

the life line to those who sit in darkness?

They measured their fidelity by sacrificing their crowning glory for the

god they worship. What is the measure of *our* fidelity to *our* God?

*Fukuoka, Japan.*

## HOW SOULS ARE WON IN MEXICO.

OBSERVATIONS OF A LAYMAN.

**F**OUR actual conversions, brought about under different conditions, will serve to show how results are obtained in Mexican mission work.

1. A number of years ago two incensed young Mexican Indians discussed what they might do to break up the hated Protestant services established in their village by a foreign missionary. Just prior to the next service, the two filled their pockets with stones. They were ignorant as to the import of the strange teachings, so when they arrived at the improvised little chapel, they varied their plans so far as to enter and listen. No stones were thrown. So much tenderness, so much earnest desire to pour out a message of solace to aching hearts pervaded the place that these impressionable youths abandoned their bellicose resolve. They attended the following meeting, but without stones in their pockets. Something so stirred their hearts that they eagerly went a third time and thereafter they, too, were adherents of the faith.

2. Devoted to mission work among her compatriots is a zealous young Mexican who, when a girl in her native town, was sent to a Protestant school. In the new environment, her soul was soon won for Christ. Her affiliation with Protestantism brought upon her the wrath of her parents, who, taking her out of school, deprived her of her Bible and all other material connected with her religion. The remonstrances of her mother and the beatings administered by her father did not suffice to cool the ardor of her faith, and one by one all the members of the family opened their hearts to the Saviour's call.

3. In a certain Mexican gulf town,

the children's sweet songs at Sunday school reached the ears of the little ones of Senora C., as they played near the little mission church. They prevailed upon their mother to let them enter and, after attending several times, their interest was aroused and they longed to join the service. The mother's own curiosity having been awakened by the songs she had heard in passing, she easily convinced herself that she must investigate, because of the "danger" that now threatened her children. Thus were Senora C. and her children brought into the Protestant community and, through them, others also were brought in. They would probably never have been reached except through the music.

4. While serving in the old Mexican army, a certain soldier became extremely dissipated. Upon entering civil life, he obtained a post that enabled him to spend much of his time in drunkenness; in fact, debauchery characterized the personnel of the place, from the employer to the humblest servant. One day a tract was given to this ex-soldier. Reading it with difficulty, he perused only enough to find it was from the Protestants and threw it away in disgust. Not long after, another paper was given him and he was angered to find it a duplicate of the first. When a third time he was given a copy of the same tract, he reflected that something providential, rather than casual, might be thrusting this paper into his hands. He read it through and was impelled, by consciousness of his own wickedness, to search for more light. Light he found and changed a life of vice into a life of usefulness for the Master.

In the first instance given, preach-

ing was the means of affecting a conversion; in the second, mission school work; in the third, sacred music; and in the fourth, the distribution of literature. Probably (in the order given), these are the most useful and the most usual methods of winning souls in Mexico. Few realize how difficult it is to apply these methods. Let us consider each separately.

First, preaching. The American missionary going into the Mexican field is confronted by the necessity of learning a new language and of finding proper material among the natives for effective pulpit work. Both require time and the mission boards may consider that results are long in being obtained, but it is not seen how it could be otherwise.

Second, mission school work. Less

proficiency in Spanish is required in this branch than for pulpit work and consequently results obtained with less special preparation. The natives are more easily trained for this service, and become proficient, zealous teachers.

Third, sacred music. Latin-Americans are a music-loving, emotional people and the importance of proper church music in Mexican mission endeavor is often overlooked. More attention to this phase of the work would doubtless be abundantly and gloriously rewarded.

Fourth, the distribution of literature. Mexicans preserve, far more than we, papers or publications which interest them. Were the tracts which are distributed, profusely illustrated and made more attractive, experiences paralleling that of the old soldier would be more common.

## THE CHALLENGE OF THE WAR.

*How the moral and spiritual issues of the present strife are looked upon by a missionary leader in Great Britain, as told in "The World and The Gospel."*

J. H. OLDHAM.

The deep question to which we need an answer is what God is saying to men through the war. Behind the terrific collision and wrestle of human forces He is silently at work. Above the schemes and devices of politicians, the clash of armies, the roar of cannon, the passions and fears of men, He sits enthroned. All the time He is active, sifting, judging, educating. Our supreme concern is to know what He thinks about it all.

We can be sure that in his heart there is pain and hot indignation. When we look on the face of God in Jesus Christ all other thoughts are submerged in a sense of the utter hatefulness of war. In the eyes of Christ each individual life had an infinite value. To heal, to save, to enrich was His supreme purpose in all His relations with men. War treats human life as something cheap, and it has never been so cheap as in this war. Human lives have been destroyed with uncalculating ruthlessness. The imagination can not picture a fraction of the pain, suffering and desolation which the war has caused. Generations may pass before the wounds of Europe are healed and the loss repaired. And the saddest thing of all is that this destruction is not the work of

inanimate and heartless nature; it has been wrought by men. Human wills have been responsible for it. They have opposed themselves to the loving will of God Who desires that all men should be saved. Sin has been revealed as an intensely real thing. It has stalked in triumph through Europe, hideous, mocking, dealing anguish and death. There is no more certain obstacle to our learning the lessons God would teach us through the war than a feeling of self-righteousness. We need to realize that the causes of the war lie far deeper than the events which precipitated it. The whole European tradition is at fault. The whole attitude of nations to one another has been wrong. All were far more deeply concerned about their selfish national interests than about the welfare of mankind as a whole. So long as this attitude remains, it is inevitable that interests should clash, that competition should become fiercer, that mistrust should deepen, and there will always be a danger that the slumbering fires will at length break forth in the fury of war. The untold griefs and sufferings of this conflict are a reminder that the world is a moral order; that a society the governing principle of which is selfishness contains within it the seeds of

its own destruction; that in accordance with the law declared from first to last in the Christian Scripture, "Sin, when it is full-grown, bringeth forth death."

An Indian teacher, Rabindranath Tagore, has expressed, perhaps better than anyone else, the true meaning of the war—

"Whom do you blame, brothers? Bow your heads down!

The sin has been yours and ours.

The heat growing in the heart of God for ages—

The cowardice of the weak, the arrogance of the strong, the greed of fat prosperity, the rancor of the deprived, pride of race, and insult to man—

Has burst God's peace, raging in storm."

Nothing less than a new vision of the Christian ideal, which will raise life to untrodden heights, can meet our need. Only the breaking forth of some fresh creative impulse can compensate for the sacrifices which have been made. Men in their thousands have laid down their lives to secure

for their fellows, as they believed and hoped, a better world. By their deaths we who live are consecrated forever to the cause for which, whether clearly or dimly apprehended, they were willing to die. As Christians we have always been consecrated to the service of mankind. It is written that Christ "died for all, that they which live should no longer live unto themselves, but unto Him Who for their sakes died and rose again." We had largely forgotten what this means. Now in the torn limbs and lonely far-off graves of our dearest and best we understand what it means to be bound by another's sacrifice. They died for us; and we are no longer our own. We are pledged to carry forward the work for which they gave their lives. Thus Christ, too, bought us; we are His, body and soul. We have died with Him, and offer ourselves to God as those who are alive from the dead. Henceforward one sole purpose must dominate us—to live wholly for those ends for which Christ lived and died and rose again.

## DEATH OF REV. JOHN W. DAVIS, D. D.

A LETTER just received from Rev. C. N. Caldwell, Secretary of our China Missions, announces the death of Rev. John W. Davis, D. D., at Soochow, China, on February 24th, just one week after the death of Rev. R. A. Haden, which has already been announced. Dr. Davis and Mr. Haden were the only two male evangelists in connection with the North Soochow Station. He went to China in 1873, and was the oldest of our foreign missionaries in service on

the field at the time of his death. It was through his influence and personal friendship with Prof. J. R. Blake that the Elizabeth Blake Hospital was established at Soochow.

No particulars of his death have as yet been received, but it must have occurred very suddenly, as we had not had any previous announcement of his illness.

A fuller notice of his life and work will be published in our next issue of THE SURVEY.

## PERSONALIA.

The following missionaries returning from furlough are expected to sail for their fields during the month of April:

For Korea—Mr. and Mrs. W. A. Venable, sailing from Vancouver on the Empress of Russia, April 12th.

For China—Rev. and Mrs. Hugh W.

White, sailing from Vancouver on April 12th, and Rev. and Mrs. A. D. Rice, sailing from San Francisco, on the Venezuela, April 7th.

We congratulate the friends that the waters over which they must sail are those of the great Pacific, in which as yet no submarine activities have been developed.

*From Mrs. Henry Easley, South Boston, Va.:*

"I consider I get more information and enthusiasm for the amount I pay for my MISSIONARY SURVEY than any other money I spend."

## GREAT MISSIONARY SAYINGS.

The world has many religions; it has but one gospel.—*George Owen.*

All the world is my parish.—*John Wesley.*

I see no business in life but the work of Christ.—*Henry Martyn.*

Fear God and work hard.—*David Livingstone.*

We can do it if we will.—*The Men of the Haystack.*

We can do it *and* we will.—*Samuel B. Capen.*

The bigger the work the greater the joy in doing it.—*Henry M. Stanley.*

The lesson of the missionary is the enchanter's wand.—*Charles Darwin.*

The work of winning the world to Christ is the most honorable and blessed service in which any human being can be employed.—*C. F. Schwartz.*

I am in the best of services for the best of Masters and upon the best terms.—*John Williams.*

Nothing earthly will make me give up my work in despair.—*David Livingstone.*

The greatest hindrances to the evangelization of the world are those within the church.—*John R. Mott.*

Prayer and pains, through faith in Jesus Christ, will do anything.—*John Eliot (on last page of his Indian Grammar).*

What are Christians put into the world for except to do the impossible in the strength of God?—*General S. C. Armstrong.*

Christianity is a religion which expects you to DO things—*Japanese saying.*

Let us advance upon our knees.—*Joseph Hardy Neesima.*

Tell the king that I purchase the road to Uganda with my life.—*James Hannington.*

I am not here on a furlough; I am here for orders.—*Hiram Bingham, Brooklyn, October, 1908.*

The medical missionary is a missionary and a half.—*Robert Moffat.*

Every church should support two pastors—one for the thousands at home, the other for the millions abroad.—*Jacob Chamberlain.*

I will place no value on anything I have or may possess except in relation to the Kingdom of Christ.—*Livingstone's resolution made in young manhood.*

Win China to Christ and the most powerful stronghold of Satan upon earth will have fallen.—*Mr. Wong.*

The word discouragement is not to be found in the dictionary of the Kingdom of Heaven.—*Melinda Rankin.*

We are the children of the converts of foreign missionaries; and fairness means that I must do to others as men once did to me.—*Maltbie D. Babcock.*

We cannot serve God *and* mammon; but we can serve God *with* mammon.—*Robert E. Speer.*

The prospects are as bright as the promises of God.—*Adoniram Judson.*

Your love has a broken wing if it cannot fly across the sea.—*Maltbie D. Babcock.*

## DO YOU KNOW ?

- 1—What plans to better carry on the work in Latin America, have been made?
- 2—What has made a healthful development in Brazil?
- 3—The difference in the reception of a Protestant worker in Cuba, three years ago and recently?
- 4—What testimony of confidence was recently given to a missionary in Cuba?
- 5—What seems to threaten serious trouble to our Protestant work in Mexico?
- 6—The difference in status of the missionary in China during the recent revolution, and during the Boxer Rebellion?
- 7—What testimony Mr. Wang gave to Christian missionary work in China?
- 8—With what response newspaper evangelism has met in Japan, and what it might accomplish?
- 9—Of a recent modification in the Government Ordinance of Japan, regarding education in "Chosen?" Why "Chosen?"
- 10—What four methods of missionary work seem to be most useful in winning souls in Mexico?
- 11—How the prayers of missionaries and Christians helped a Chinese Christian bridegroom stand firm in his faith?
- 12—The story of the second Christian convert in Japan?
- 13—How a helpless Christian of Japan patiently bore the will of God, and witnessed for Him?
- 14—How the Korean language "mixes" a missionary?
- 15—Of some extra Thanksgiving days in Korea?

## SENIOR FOREIGN MISSION PROGRAM FOR MAY, 1917.

*Arranged by MISS MARGARET McNEILLY.*

*TOPIC—General View of the Field.*

Hymn—"Behold the Fields Are White."

Scripture Reading—Ps. 33: 8-19.

Prayer—for the nations of the earth.

Minutes.

Roll Call—Answer with an item of missionary interest.

Offering.

Business.

Hymn—"Watchmen Tell Us of the Night."

Reading—"The Burden."

Topical—"Good News From the Congo."

"How the Koreans Give."

"What Shall Be Japan's Ideals?"

"Confucianism Not Democratic."

"The Roman Catholic Church in Mexico."

"The Religion of Brazil."

"Co-operation in Cuba."

Hymn—"Onward Christian Soldiers."

Prayer—Closing with the Lord's Prayer in concert.

## SUGGESTIONS:

Have a good reader recite "The Burden."

For information on our own work, use the current issue of THE SURVEY, together with the Annual Report of the Executive Committee of Foreign Missions for 1916-17.

A brief sketch of each *mission* (not station) might be given out and the progress in each noted.

Make special prayer for the needs of each mission as brought out.

**Note:** The above program with leaflets to carry it out, may be had from the Executive Committee of Foreign Missions, 154 Fifth Ave., N., Nashville, Tenn. Single copy, 10 cents. Subscription for the year \$1. These programs are issued the 15th of each month for use the succeeding month.

*Miss Ava Printup, Rome, Ga., writes:*

"These (38) subscriptions were gathered during "Survey Week" by a Woman's Society Circle, composed of twelve enthusiastic little tots, and they will enjoy the lovely premiums which they have earned."



## THE FLAPJACK THAT BROUGHT GOOD FORTUNE.

By LUCIA E. LYONS, *China.*

**F**U CHI and his older brother were going to the fair. They could not go in a cart like so many other boys, for they had no father or mother, and Fu Chi, though he was only nine years old, had to be the man of the family, since his brother was blind. For several years the two little boys had slept in sheds or by the village wall, at night, and in the daytime walked from one village to another, begging for dry bread or a little millet porridge to eat. When everyone began to talk of the fair to be held eight miles away, the boys decided that they must go and see the wonderful sights. So on the first day of the fair they were on their way, long before daylight. By sunrise the roads were full of carts, and on every little path across the fields they could see a whole line of people walking or riding donkeys. At last they came to the town where the fair was held. Just outside the gate were hundreds of little mat booths or blue awnings where there were things to be sold. Mules and donkeys were braying, cows lowing, and men calling their wares. Fu Chi kept telling his brother all about the things that he saw. It was not long before they came to a little bake-shop where the baker was just turning over a big flapjack, already brown on one side.

"Um-m!" said the blind boy; "I know what kind of shop *this* is all right!" Both the boys stood still, with wistful faces turned toward the smoking griddle.

"You two had better divide one!" suddenly exclaimed a voice at their side. Almost before they knew what was happening, a man in a long blue coat was giving some money to the



The Twin Babies of Rev. Nathanael, of Brazil. See the picture of the father on page 328. Can you find him?

baker, and in another moment that great, delicious-looking flapjack was being put right into Fu Chi's hands! He had barely time to say "Thank you" before the stranger was gone again.

"Did he look very rich?" asked the older brother, after the flapjack had been divided.

"No," answered Fu Chi, "but his clothes were very clean and long. He must be a teacher."

"What was his face like? Was he tall or short?" asked the blind boy, all in a breath.

"Oh, he was tall and very kind-looking," said Fu Chi. "Come, let us go quickly, and perhaps we shall find him again."

Later they came upon a very large crowd standing quietly in the sun, listening to someone who stood on a table, talking.

"Is it another story-teller?" asked the blind boy.

"No,"—Fu Chi was standing on tip-toe trying to see.—"this one stands up straight when he talks and wears a long coat like a teacher."

Just then the crowd parted a little to let someone out and Fu Chi could see the man's face quite plainly.

"Why, it is *he*, our teacher!" he exclaimed. "Our teacher who gave us the flapjack! Why does he talk to all these people?"

"Who is that teacher, elder uncle?" he asked, politely.

"A good man," said the old farmer; "a man of the Jesus Church. He tells us that we should do right to please the Heavenly Father." Then, noticing the blind boy, he added, "The men of that church have a medicine house where they cure people's eyes; why do you not go?"

"We have no money," answered Fu Chi.

"That does not matter," said the old man. "They have kind hearts."

"How far is it?" asked the blind boy, eagerly.

"Nearly seventy miles north," the man answered.

"Then we must start at once," said Fu Chi, forgetting the dinner he needed and the heat and his tired legs, in the hope that his brother might see again.

It was a long journey for the two lonely boys; they had to stop often to ask their way, and sometimes there were so few people who gave them food that they were almost too hungry to walk at all.

On the sixth day they started very early, for they knew that their journey was nearly over.

"There are the buildings!" he exclaimed. "They have two stories, and lots of glass windows, just as the man said they did."

A man in a long coat met them there and Fu Chi smiled at him confidently. He was sure all Jesus Church people were kind, because of the man who had bought them the flapjack. Walking straight up to the stranger, he said, "This is my blind brother; I have brought him seventy miles so that the foreign doctor can cure his eyes."

The man looked at them both very kindly and put his hand on the blind boy's shoulder. "First we will eat," he said, "and then look at the eyes."

So they ate some good millet porridge and steamed bread, while Dr. Chiang, their new friend, asked them about their journey. At two o'clock a bell rang and they went into a room where many sick people sat, waiting for the doctor. One man was sitting in front of a curious-looking box. He made his feet and hands go and music came out of the box. Sometimes he would stop and rub his fingers over the pages of a large book that stood open before him.

"That man is blind, too," whispered Dr. Chiang. "His eyes could not be cured, but he is studying in the blind school at Peking, learning to be a teacher."

Fu Chi looked at the man in amazement. Was it true that blind men could learn to read books and preach? Just then he heard them calling for him to bring his brother to the American doctor. The doctor looked for a

long time at the blind boy's eyes. Fu Chi was afraid he was going to send them both away again, but no, he too, was very kind.

"I want to look at his eyes many times," he said. "There is a room here where you can live for three months, and every day the matron will give you food to eat with her little girl."

"But we cannot pay," said Fu Chi. "We must not eat your food for three months for nothing!"

"No," said the doctor, smiling, "You shall work for your food: you can dig weeds and the food will be your pay."

So the boys entered upon a new and happy life. The blind boy helped with the weeds, too, and soon everyone knew them and spoke to them as they worked. Fu Chi's merry face made friends everywhere. The three months passed very quickly, and one autumn day the doctor called both boys into his office.

"How would you like to go to school and learn to read?" he asked the blind boy.

"But my eyes—" began the boy.

"Yes, I know," said the doctor.

"They can never be well; but I have

written to the School for the Blind in Peking and they say that you may go there with Mr. Tang when the term opens."

"And learn to play the organ?" cried Fu Chi, delightedly.

"I wouldn't wonder," said the doctor. "And what would you like to do, Fu Chi?" he asked.

Fu Chi looked suddenly sober. He had not realized that he should be separated from his brother, but he spoke bravely.

"Am I not nearly a man now? I can work!" he said, proudly.

"Well," said the doctor, "we have settled all that, too. As soon as you have learned enough, you are to enter the boys' school, and in vacation Dr. Chiang wants you to live with him. He thinks you are just the kind of boy he would like to have around."

Fu Chi could only say, "Thank you," with a beaming smile, but his heart was full of things he wanted to say. Truly there were no other people in the world like the people in the Jesus Church!

*Published by permission.*

## JUNIOR FOREIGN MISSION PROGRAM FOR MAY, 1917.

*Arranged by Miss MARGARET McNEILLY.*

*TOPIC—Children of Other Lands.*

Song—"Shine for Jesus."

Scripture Reading—Matt. 5: 3-17.

Prayer for the children of every land.  
Minutes.

Roll Call—Answer with the name and station of one of our missionaries.

Business.

Collection Song.

Offering.

Recitation—"Wanted."

Little Latin-Americans.

Ginger Bread or Missions.

The Children of Soochow.

Miriam's Thanksgiving Prayer.

Song—"Jesus Bids Us Shine."

Prayer—Closing with the 23d Psalm in Concent.

### SUGGESTIONS:

Let the Leader prepare some questions and answers on our mission fields, number them, and distribute them before the meeting. Let the child with question number 1 ask the question, and the child with answer number 1 respond.

The stories should be learned and told. This line of work should be developed.

The Scripture Reading might be recited in unison.

**Note:** The above program with leaflets to carry it out, may be had from the Executive Committee of Foreign Missions, 154 Fifth Ave., N., Nashville, Tenn. Single copy, 10 cents. Subscription for the year \$1. These programs are issued the 15th of each month for use the succeeding month.

## A USED TALENT.

Mrs. H. C. GIDDENS.

Isabel Govin came from Cuba to Tampa, Fla., thirteen years ago, when only two years old. She is a member of the Cuban



Isabel, Whose Music Brings Pleasure and Help to Many.

Church of Ybor City, and one of the most valued teachers in the Sabbath school. Isabel is a devoted Christian, and a very conscientious and consecrated little girl.

She entered the day school when Rev. P. H. Hensley, Jr., was in charge of the Mission, and soon became interested in the

Sabbath school. Through the sweet influence of Mr. and Mrs. Hensley, she was early led to give her heart to Christ. Through her Christian living day by day, her parents and sisters soon learned to love the blessed Savior and to study His precious Word.

Now her father is one of the elders in the Ybor City church, and her sisters, too, are active in the Sabbath school and other lines of church work. Isabel is also a member of the "Good Will Class" of the Tampa Heights Presbyterian Sabbath school. She is prompt in her attendance, a faithful student of God's Word, and an inspiration to her teacher and classmates.

Realizing that Isabel is a girl of unusual talents, especially gifted with a great love and talent for music, the girls of the "Good Will Class," about fourteen months ago, provided a way for her to receive instruction from a fine teacher of music. So thoroughly did Isabel appreciate this opportunity and improve it, that now she is the regular pianist and leader of the music at all the services and social functions of the Ybor City church. Her progress has been remarkable. The beautiful thing about it is, that she seems to realize that her talents belong to God, and that it is a great privilege to use them in His service. Her pastors, Rev. E. N. Someillan and Rev. Eladio Hernandez, have found in her a very helpful little friend, and have often spoken to the writer of her beautiful Christian life, and her devotion to the church and Sabbath school.

"The field is white to the harvest" in Ybor City. So many bright boys and girls and men and women also, who need to know the Way of Life. Just as soon as the new building for the Cuban Church can be built, many will come to the services, who will not now attend. Mr. Someillan, the faithful and beloved Cuban pastor, had to resign some time ago on account of failing health. God grant that he may soon regain vigor and be able to spend many more years in the service of the blessed Master! His successor, Mr. Hernandez, also a native Cuban, is making proof of his ministry.

We ask the prayers and interest of the Christian people of the Southern Presbyterian Church in the important work of the Ybor City Cuban church.

Tampa, Fla.

*This Friend Forgot to Renew in Time:*

" \* \* \* but I just simply put it off. I think I have never missed anything so much as I do the monthly visits of my SURVEY—and I hope I shall never again be without it."

[Everybody! please notice the expiration date on the wrapper.—Ed.]

## WHAT CAN I DO ?

I can do the same things for little foreigners that I would wish them to do for me, were I a stranger in their country.

I can smile at the boys and girls and show them I love them because they, as well as my sister and I, are God's children.

I can stop calling them names such as "dago" and "chink," and think whether I would like them to call me a "yank."

I can teach them to play baseball or to make doll clothes, and I can lend my bat or my doll—perhaps give them.

I can tell them what to say when they make a mistake in our language, instead of laughing at them.

I can ask them to come to Sunday school. I can be so kind to them that they will see that my American way is the best

way, and so wish to have the same religion I have.

I can feed them if they are hungry; teach them if they are ignorant; be friendly if they are lonely; help them whenever they need help.

I can remember to say "good morning" to the Italian peanut-women and all the other foreigners I meet. Just that little friendliness may brighten a whole life.

I can remember to keep my heart full of love, for I know they are watching me to see whether they wish to become Christian Americans.

I can start at once by saying every day, "God bless the immigrants."

I *can* and I *will*.

—Over Sea and Land.

## BEFRIENDING THE STRANGER AT THE GATEWAY.

BY TERESA FRANSEE, *Slavic Presbyterian Missionary at Ellis Island.*

There is never a time in the year when immigration stops, and even when comparatively few are coming the detention rooms and hospital wards have their occupants. The detained people would like to have the missionary stay with them longer than is possible. There is often pleading when she leaves a room, "O please stay a little longer; we have no one to speak to us as you do." Patients in the hospital feel even more lonely, for they find it so quiet and still. While these feel oppressed by the quiet in the detention room, on the other hand there is complaint of the great noise. There every one speaks loudly, some by habit and temperament, others to be heard above the general noise, and in addition there is the crying of children and at times a hot dispute or worse.

The needs in our work are the same as in times past. The Immigrants do not come prepared for long detention, but only for travel. When detained, the missionary must frequently furnish the needed change of clothing. Some are detained so long that they even wear out more than one set of clothes, especially the boys and girls. The most needed articles are children's shirts, shoes and stockings. Many babies are born in the hospital. Last month we had four at one time—a Polish, a Russian, a Lithuanian and a Magyar baby. There was a great demand for baby clothes just then. In the same ward there are many sick children who are made happy with a picture, a doll or a toy.

Mothers taken sick on the way from the old country and now detained in the hospital, have their own worries: "I am sick and my children have no one to care for

them; their clothes are in the large baggage, they cannot change their wear. They cry for me."

How grateful is your missionary to be able to comfort such a mother by telling her that she will give them all they need, even toys that they may play and not cry.

Then in the reverse case, where the child is ill in the hospital, while the mother is held in a detention room and allowed to see the child but once a week, I show the anxious mother the bright little toy which I will carry to her darling. There is no end to her gratitude.

Materials for sewing, embroidering and crocheting have shortened many a long hour for the detained women. Some were experts, and others have learned one of these arts while at the "Island."

Sometimes there is a beautiful gift packed among the things sent me for the Immigrants. It goes to some one who can appreciate it. A young woman came to marry a man in California. He failed to send the necessary papers for her and she, not wanting to go as a servant, was deported. She was not one of the most needy Immigrants, but was unhappy and grieved. For remembrance she received a very pretty wrist bag of silk and a New Testament. She received both some days before she went, and she read in the Book.

A New Testament was laid in the hands of a blind deport, who had lost her sight and become a public charge. Her nearest relatives were in the old country and she said her youngest brother would read for her and her mother when she returned home. The Word of Jesus which the missionary spoke to her was evidently a sweet

message, and it was touching to see her go away with nothing in her hands save the little Book gripped fast in her fingers. She was brought with clothing insufficient for the journey, and I was thankful to God, the Father of the poor, that I could give her what she most needed. Her poverty was great, and she was very thankful for all

that was done for her.

And so there is no end of needs at Ellis Island. The needy ones look to the missionary for help. She can help them from the supplies sent to her for the love of Jesus. She loves them and tells them, too, that there is no greater love than His, and that He loves them.—*Home Mission Monthly*.

### "WHY WE ARE HERE."

What are we here for, you and I,  
As the long and wonderful days go by?  
Each one stretching to us a hand,  
Filled with privilege high and grand.  
Born of a meaning our lives must be;  
God has a purpose for you and me.

We are here, you and I, to pass along

Blossoms of kindness and gladness and song,  
To give of our joy a sacred cup,  
That the hearts around us may be brimmed  
up,  
And to hold to the struggling, where'er they  
stand,  
The comfort and strength of a helping hand.  
—*Selected*.

## JUNIOR HOME MISSION PROGRAM FOR MAY, 1917.

*Prepared by Miss BARBARA E. LAMB DIN.*

*I must work the works of Him that sent  
me, while it is day: the night cometh  
when no man can work.—John 9: 4.*

1. Song—"Stand Up, Stand Up for Jesus."
2. Prayer—That we may be good soldiers of the Lord Jesus; of thanks that we have a wise, all-powerful King, who will help us in every time of need; and will give us the victory if we work and pray and give our all to Him.

### NOT NEGLECTFUL OF STRANGERS.

3. Song—"Help Somebody Today."
4. The King's Command—Matt. 25: 31-46.
5. Recitation—"I Must."
6. All—Motto Verse.
7. Song—"No, Not One."
8. Recitation—"Why Are We Here?"
9. The Story of a Used Talent.
10. With Miss Fransee at Ellis Island.
11. Exercise—"What Can I Do?"
12. "Some More Things We Can Do."
13. Transaction of Business.
14. Song—"God Will Take Care of You."
15. Prayer—That we may be kind to all who need our help; that all workers among foreign-speaking people may be guided and blessed; that, in all strangers and needy people, we may see

a chance to serve our King; that our great Church may enable the Assembly's Home Mission Committee to enlarge its work of saving the lost.

### NOTES:

All the hymns used are special favorites of the children of the Ensley Mission.

4—Have two persons and two groups. One reads the explanation, one the King's words; the "righteous," and the "unrighteous" respond.

11—A "Junior" asks the questions, and the children reply, singly or by groups.

12—Tell about work of our Church among foreign-speaking people; mention ways the children may help,—acts of kindness, distribution of Scriptures, contributing to the Assembly's Home Mission Committee, and praying for the work. (See Home Mission Department; Annual Report; Leaflets.)

13—Write on the blackboard the share the Society has had in this work during the past year; and make plans for doing more to bring to Christ the foreigners that God has sent in to our own land.

### *Juniors!*

So many young people are beginning to take an interest in THE SURVEY and they are in some places proving to be such successful canvassers for subscriptions that it has been arranged to put THE LITTLE JETTS on the premium list for six new subscriptions. (See page 401.)

# AMERICA — A FIELD — A FORCE

## HOME MISSIONS

REV. S. L. MORRIS, D. D., EDITOR,

MISS BARBARA E. LAMBDIN, LITERARY EDITOR,  
HURT BUILDING, ATLANTA, GA.

### May Subject—Foreign Speaking People in America Abstract of Annual Report

#### THE LAYMEN'S MISSIONARY CONVENTIONS.

THE two great Home Mission Conventions held at Lexington, Ky., and New Orleans, La., under the auspices of the Laymen's Missionary Movement, have come and gone. They are now a part of the history of the Church and of its missionary purposes. In a certain sense, they do not belong to the past. The voices of the speakers have died in silence, but the impression and the influence are a present factor in the spiritual life of the Church, and they belong more to the future than to the past. The echoes of those great messages are still vibrating in memory and thrilling many hearts. They will manifest their power in transformed lives and in an awakened Church.

The Laymen's Missionary Movement of the Southern Presbyterian Church is unique. There is nothing like it anywhere else. Its great conventions are the despair of all other denominations. One of the secretaries residing in New York, said at New Orleans that it has had its influence on all the denominations of this country. It brings together the choicest spirits of the Southern Church, and welds them together in a great purpose; and it is changing the character of the whole Church, un-

til today there are an increasing number of laymen, as intense in their spiritual life and as missionary in spirit as the most select men in the ranks of the ministry.

Among those who have been instrumental in effecting the organization and advancing the work, due and deserved credit must be given to the leader of the movement. Mr. Chas. A. Rowland, Athens, Ga., the chairman, has been marvelously used of God in guiding and developing the laymen of the Church. He will surely leave his mark behind him, on the life of our denomination.

The attendance at Lexington and New Orleans was not equal to some of the previous Conventions, and yet it was not altogether disappointing. Lexington had nearly 1,500 registered delegates, and New Orleans 800, which combined would exceed the 1,600 at Memphis four years ago, the first Home Mission Convention. The audiences, however, were larger than at Memphis. Probably more than 3,000 heard the messages of the 1917 Conventions. It was more than worth while. These 3,000 people can change the character of our Home Mission operations, goal, and achievements, *if they will*.

In looking back over the two Conventions and reviewing the programs of each, there are some observations which we would like to make. In doing this, we wish it to be understood that these criticisms are altogether friendly. We are persuaded that the good greatly overbalances the mistakes. Lexington and New Orleans stand out in striking contrast. The programs were different, and the results were different.

1. At Lexington the great Home Mission program and the spiritual character of the Church were so shadowed and obscured as to be pathetic; and a great Home Mission opportunity was lost. Certain by-products of Christianity were pushed to the front and given such large place that one in attendance, uninformed of the object, could scarcely have discovered the real purpose of the Convention. The whole spirit and purpose ran counter to the traditions and distinctive mission of the Church, and disappointment was manifest on all sides. The time has not yet come to magnify humanitarianism at the expense of the evangelistic purpose of the Church. Protests are still pouring in upon the Home Mission office—some in sorrow and others in indignation. As a specimen, one of the leaders of the Church, voicing the sentiment of the many, recently wrote:

"Frankly, I must confess that I was very much surprised at the outcome of the Conference at Lexington. I don't believe any man could have discovered that the Convention was intended to be a Home Mission Convention. I think any reasonable man would have concluded that it was a semi-political, sociological gathering of men. I place no blame at the door of any man."

2. At the time these by-products of Christianity had the stage and were glorifying themselves, the home missionaries were shoved off into a corner in some sectional conference. At the small mountain conference, when the Home missionaries were asked to come forward, thirty-two of the noblest men

and women of our Church stood before a small audience. Many of these Home Mission heroes are as exiled from their kind as if they were in the heart of China, and are paid the magnificent salary of \$20 per month. They expected recognition, and were made to feel that their life and heroic sacrifices were unimportant in comparison with some well-paid representative of a city undenominational charity. At the Chattanooga Convention, thirty foreign missionaries were called to the platform, and the audience went wild. The same effect could have been produced at Lexington for Home Missions if the audience could only have been permitted to see the men and women who are exhibiting the highest type of sacrificial lives. No wonder they went back to their humble mountain homes to bury themselves again out of sight, heart broken that the Church neglected to recognize their sacrifice with at least a sympathetic commendation.

After saying this much, it gives added pleasure to state that the leaders recognized the situation, for which they were not entirely responsible, and consequently changed the whole character of the New Orleans Convention. If Lexington drifted to low ebb, New Orleans reached the highest tide of spiritual power. Having attended most of the Conventions, the writer does not hesitate to say that the New Orleans Convention was for spiritual power, perhaps the greatest meeting, taken as a whole, which it has ever been his privilege to attend.

It is impossible to reproduce these great messages; and they were so uniformly good that it would be wrong to single out for mention even the chiefest of them all. Besides, men would perhaps differ among themselves as to the one of the greatest value and helpfulness. If there were but some means of reaching the whole Church with them, a new era would characterize our great missionary Church.

"GOD OF THE NATIONS."

God of the nations, in whose sight,  
Are all who dwell, on land or sea;  
We raise our song, we lift our prayer  
To Thee, our father's God, to Thee.

More dark more dense, than e'er before,  
Again the clouds of danger rise;  
From every point they gather fast;  
The Land we love in peril lies.

From every nation, clime and tongue,  
Come aliens to our very doors;  
While thousands here would fain destroy,  
And drive the Gospel from our shores.

Open our eyes to see the need;  
Lift up our eyes, Thy strength to see;  
Thou bring'st the people unto us,  
Help us to bring them, Lord, to Thee.  
(May be sung to "Duke Street")  
Selected—

WHAT THEY SEEK IN AMERICA, AND WHAT THEY NEED.

MISS AGNES AVERYT.

**T**O LOOSE the fetters of ignorance and superstition with which they are bound, and to help them to become free men and women in Christ Jesus, this is the object of religious work among the foreign-speaking people in America.

We are often reminded of the Scripture, "to them that sit in darkness and the shadow of death," is ours "to guide their feet into the way of peace."

The Immigrants from foreign lands come to our country seeking three things:

*Material Prosperity.*—Good, steady work, and a home of their own. Our minister here has helped by getting work for new arrivals. We can welcome them as laborers, and encourage them in getting good homes.

*Educational Advantages.*—Here is the opportunity of our church school—



Neighborhood House and Chapel at Ensley and a sample of the Material that is Being Wrought into American Manhood at Ensley.

to teach adults to read and write; train the children in school work, sewing, cooking and good home making. The fondness for reading of the children who have attended our school, or the public school, is remarkable. They read at the public library all they can understand, and are always asking us for more books. Of course they can understand only the very simplest stories. One good lady, the treasurer of our Ladies' Auxiliary, gave me last spring about 25 used books, some of which had belonged to her grown son, more to her daughter who had died in girlhood. I used them for several months as a circulating library, and as the girls begged to keep them, I have given them all but four, as their own. Scarcely a week passes without requests for books to read.

We frequently help these people, too, in the way of medical attention. One family, the father of which had tuberculosis, was helped by getting him treatment and having the children cared for during his illness. They were so grateful that the father, mother and a friend ultimately came into the church.

*Peace.*—They come to the United States seeking peace. This tends to make them more permanent citizens. No one wishes to return to the old country now, to take up the burdens of war, though many went from here at first from a sense of duty. They send all they can to help their people, but feel that the American way is better for themselves.

*They Need Bible Teaching.*—The Word of God everywhere, and at all times. They will listen to it. All our converts here are from the Church of Rome, and most of our day and Sabbath school pupils are from Catholic families, knowing nothing of the Scriptures. A child of Catholic parentage has no idea how to study a Bible lesson for himself. He has to be taught to study, as well as the facts of the Bible.

*They Need To Be Strengthened in the Faith.*—When they have the faith, we must help them to add to their faith knowledge and all the Christian graces that accompany it.

*Ensley, Ala.*

## HOME MISSIONS IN 32 LANGUAGES.

REV. FRED W. GRAY.

**Y**OU can do Home Mission work in that many languages, if you live in West Virginia or a similar section. You will not need to speak thirty-two languages. You could do better work if you did, but even a dumb man can work for God if he will.



Russian Hut in West Virginia.

First find what languages are spoken in your section, then order "portions" of Scripture from the American Bible Society, and tracts from the American Tract Society, in these languages. When the supplies arrive you will be puzzled, for not all specify language in which they are written. Instead of worrying over this, get your Bible catalogue and a rule, and you will find that the Italian copy is "red cloth, 21½x 5 inches;" Russian, "blue," and size specified; and so on through the list, till you know the color, length and breadth of about all the languages. Should you find that several are the same color and size, get out the American Bible Society's little book, giving

John 3:16 in more than 250 languages. But if you have ordered Armenian and Turko-Armenian, even this will not be a direct help, for the specimen verse is not from the same Gospel as your "portion." So you will have to find a verse that begins like your specimen.

As you identify the languages, mark one copy of each for your use at home. While it would be easier for yourself to mark special verses at the same time in a number of copies, it would not be nearly as effective.

To get into the mood for this work, imagine yourself alone in a foreign country, where you could not understand what the people were saying or read what they were reading. Imagine how home-sick and lonesome you would be, and how good anything from America would look. There are millions in our midst in that very position.

Now, whenever you go on even a short trip, take some "portions" along, for you may see some lonely home-sick Italian on the train. Get your "Red cloth, 21½x5" language, open it at John 3:16, and just hand it to him. He will be so glad to see something that looks like home that he may forget to thank you, and may keep reading so intently that he will not notice when you get off the train.

In the station you may notice a Chinese laundryman. Hand him Luke in Cantonese. Most Chinese in the South are from Canton. He may not be able to read, but he will keep it until he finds a fellow countryman who can, and so you will have reached two or more with the same copy.

Be sociable when you go into a store, and pass the Jew the Psalms in Hebrew. He may tell you that he has the whole Bible at home in Hebrew, but his whole Bible has no Christ yet come. Then find out what country he came from. If from Russia, hunt a New Testament in Russian for him. You may have forgotten that Russian is "Blue," etc., but with rule and catalogue, you will soon locate it. To be sure he may have been so long from Russia that he will ask, "Is that Rus-

sian?" Your heart may come up in your throat, but if you have done your work well in learning the "colors" of the languages, be bold and say firmly, "It surely is." He will begin to spell his way along and work his lips like a little child beginning to read. He may look up soon and say something about New Testament, close it and start to hand it back, but don't be in hand-ing distance. Soon his desire for his boyhood language will get the upper hand of his religious prejudice, and he will open it and start again to spell his way along. Now is the time to slip quietly out, and leave Christ talking to him and saying, as to Nicodemus, "Ye must be born again."

In a town where there are foreigners, the work is similar. You can do much good by going into the homes.

This printed work may seem small, and should not be allowed to take the place of personal effort, yet the good done by the printed page will be surprising if you have never tried it.

*Alderson, W. Va.*



To Italian Workmen We Owe This Road.

## AMONG THE RUSSIANS AT HOPEWELL, VA.

REV. C. R. STRIBLING,

THE great number of foreigners coming to the DuPont Powder Plant at Hopewell, was a burden on the hearts of all Christians, and religious work was begun among them by the Evangelist of East Hanover Presbytery, Rev. G. A. Wilson. Among their number, Mr. Wilson discovered George Philippsy, a young Russian, who was eager to seek and win his fellow countrymen for Christ.

Once a monk, then banished to the Ural Mountains because of his belief and Christian activity, finally escaping to find a home in this great land of religious freedom,—such in brief is the history of George Philippsy—a history that sounds like a chapter from the records of the Middle Ages.

The value of such a worker was realized, but so great was the pressure upon the treasury of the Presbyterian Home Mission Committee, made by the phenomenal developments at City Point, that for a time there were no funds for his employment. Mr. Philippsy continued to work in private, and took great delight in speaking to his people of the Savior. It was his

constant effort to “make Christians, not Presbyterians or Baptists or Methodists, but Christians!” That was his one ambition.

At length, with the assistance of the Atlanta Committee, the Presbytery engaged Mr. Philippsy and put him to work. Mr. Wilson made a place for him and his people in the tabernacle, where he held regular services and conducted Bible study classes. A large part of his time is spent in visiting from house to house, reaching his people personally.

Upon his employment by the Home Mission Committee, in order to know something of his belief, the Chairman undertook to examine him. Mr. Philippsy speaks English very brokenly. So we called in to our help Rev. J. A. Kohout, our genial and efficient Bohemian pastor, who besides doing a lot of other things, can speak about nine languages and dailects.

No one could have listened to this conversation, though not understanding a word, without being impressed. The face of the erstwhile monk, as he talked of the things for which he had



Some of the Russians who attend the Services at Hopewell. Mr. Philipski is holding the Bible.



Rev. J. A. Kohout, our Bohemian Pastor, and his "Communicant Class," who united with the church at Easter.

given up home and country, beamed with intense feeling. There was not a moment's hesitation—answers seemed to come readily, and with evident delight, as he bore testimony to the truth.

At a pause in the conversation, a broad grin on the face of Mr. Kohout led to a question about the topic of their discussion. Mr. Kohout replied, "I have just asked him if he believes that the whale swallowed Jonah, and his reply is, 'Yes, I believe it, because the Master believed it.'"

Mr. Philipsky's delight over the first

man he has been able to bring into the church was a novel experience. The announcement was made with glowing face: "Mr. Stribling, I have great joy. One of my countrymen accept Christ on Sunday, and join the Presbyterian church at Hopewell."

The Committee expects soon to send Mr. Philipsky to Richmond, where there is a colony of two hundred or so Russians, who have asked him to come and preach the Gospel to them.

Petersburg, Va.

### WHAT IS NEEDED, IS :

"A marshaling of the GREAT FACTS of the mission field, according to some well-chosen principle of selection, and then such an interpretation of these facts as will compel attention and bring conviction. There is no one thing more important just now than a definite and earnest purpose to "preach up" missions. Let the leaders master the facts, become afire with enthusiasm as they consider their meaning, and then speak with conviction; and we shall see the situation changing with great rapidity. Even in appeals, let FACTS be the main appeal.

*"If I could only just put facts before Christians and incite them to more prayer, I should be glad indeed. It would mean much to us—more courage, strength and power to meet conditions—and more seeking after God on the part of those for whom we work."*—Prayer Calendar, Presbyterian Church, U. S. A.

## WHITE DIAMONDS FROM THE COAL MINE.

MRS. B. B. FRAZER.

**L**EXINGTON, MO., is a town of colleges and coal mines. In its environs live twenty nationalities—a shifting population that changes as the mining “camps” are moved from place to place.

The Presbyterian church at Lexing-



Starting Out to the Missions. Mrs. B. R. Ireland, on the front seat, is a life-long missionary worker and now, though 79 years of age, is a substitute teacher.

ton has a Sunday school enrollment of 500. Its regular school meets in the morning, and in the afternoon 30 or more workers go out into the neighboring communities and conduct four Sunday schools. It is not a new work—for twenty years members of this church have given of their time and means to promote the cause of Christ among these “foreign neighbors.” The Lexington Sunday school

supplies most of the literature, and blessing has attended their labors.

At South Side Mission, Mr. James Aull, superintendent, there is an enrollment of 150, and services are held in a portable tent bought for the purpose. It is situated just outside the city limits, in the midst of a group of pretty homes belonging to miners who are thrifty and appreciate their opportunities.

Valley Camp is two miles from town. Mr. U. G. Phetzing is superintendent, and thirty or more attend. A Young Ladies' Mission Circle, enrolled in the LaFayette Presbyterial, has a study class and is doing splendid work. A Junior Society also has been organized.

Dover Road Mission has recently been established, three miles south of town. A school house here is used for the services, and the pupils, about 50 in number, come from the farms as well as the Camp.

Edgeview, an Italian and French Mission, also about three miles distant, was organized by Col. and Mrs. Sandford Sellers about three years ago. Many of the children have recited the Catechism, and several have united with the church.

The Gleaners' Mission Circle is composed of girls who willingly walk back and forth to the church in Lexington once a week for their sewing and study



Some of the Children.



The Gleaners.

class. To Mrs. W. M. Hoge is due much of the credit for what has been accomplished by these girls, from whose freewill offerings and work \$21

has been realized, which they have contributed to various causes of the church.

*Lerington, Mo.*

## THE CALL OF THE LOWER MISSISSIPPI VALLEY.

*Abstract of Address Delivered at The Laymen's Convention, New Orleans, La.*

REV. W. M. HUNTER.

In recent years the church has awakened to the fact that it has never made an impression upon a people who from our viewpoint are as much in need of the gospel as those in Cuba. We are now sending men, with the help of the Assembly's Committee and our own great sacrifices, into this country, and in the last twenty-five years New Orleans and Louisiana Presbyteries have established a chain of churches along the Southern Pacific R. R. and its branches, which extends the entire length of the State. Many of these have become strong and self-supporting, and are among our largest contributors to the benevolent causes.

Not only are we working among the English-speaking people; we are sending men who can speak the language into the French country, to the Italians, the Hungarians, the Chinese, the Syrians and to other nationalities.

But what can so few do among so many? What can one Italian minister, and that is all we have at the great port of New Orleans, do among the hundreds of thousands who are pouring into our State and through our State to the Southwest? So far our Church is but playing at the work, but touching the edge of the problem. We cannot say that we are in earnest until we have at least ten men working among Italians alone; men who will meet the bewildered newcomer at the wharf, follow him to his new home, become his adviser and friend, and let him gain an idea of the power and sympathy of the gospel among his first impressions.

These people are not the brigands and criminals that many suppose. The vast majority are a simple, teachable and inoffensive folk with hearts susceptible to kindness if their suspicions are overcome. The birth rate among them is remarkably high, and they are ambitious that their children should get an education and have other advantages which they never had. These conditions present a golden opportunity to the Southern Church, and the best place to reach these people is where they land, in Louisiana. But unless this work is done early and adequately, it need not be done at all.

What has been said of the Italians may be said in a lesser degree of all foreigners,



are. Their history antedates a hundred years that of the English-speaking people. When you have gained an entrance into their homes and their confidence, you will find them a lovable people—pleasure-loving to a fault, generous, volatile and with a great capacity for religion. We must remember that these are a people in whose veins flows the blood of that race which produces our Calvin and Coligny. They are the brothers of the Huguenots, and had it not been for the despotism and treachery of Romish kings, would have been the staunchest Protestants of the world today.

If our Protestant church has done nothing more for them, it has by its presence raised the standard of the Roman church, encouraged education, and lessened the vices peculiar to this people. There is a virgin field here—fishermen, for instance, who have never heard of Him Who loved fishermen so well.

If the Southern Presbyterian Church is to justify its existence, it must manfully and adequately meet these problems of the Southwest. Even with its inadequate force, Louisiana and the Southwest stands at the head of the Church in the number of conversions per church member. What could it not do if there were men enough to meet the need?



who come by thousands through the port of New Orleans.

But the French-speaking people present another phase of the problem. Treating them as foreigners is resented by them, for they feel that they are the "original settlers," and they

*Among the Italians in New Orleans.*

BY REV. C. RUSSO.



This Italian Gospel work has been carried on here for over twenty years by our Church. At first its support was provided by the Brotherhood of the First Presbyterian Church, then transferred to the Committee of Home Missions, and

this Committee has provided for its support for thirteen years.

This line of Gospel work is directly among Italian Roman Catholics, and ought to be supervised by the missionary in charge and a body of American ministers. Too often the work has been left in the hands of non-educated Italians, who became dictators and masters of the work. But a work of this kind can never make a self-support church or an apostolic ideal church.

The field it embraces is all the city of New Orleans. We are only two workers in this immense field, Rev. C. Russo and Mrs. C. Russo. The Italian colony here is almost all Sicilians—the most strong Papists in the world. It is consequently up-hill work, but we have made a satisfactory progress up to now. We have two very nice Mission places, one on 841 Carondelet, and the other at Aubry and White streets. Services are well attended in both Missions. We have Sunday School in each place, and well attended prayer-meetings. We have an organized church with over 110 members, besides over 150 more scattered all over the United States and Italy, all converted to the Lord through the work of this Mission.

We have about 50 Italian nuns, and over 20 Italian priests in New Orleans, and they

go after our work every day. We are very watchful over them. We are among the Italian people every day with tracts, New Testaments and Bibles. We keep up well against this big force of foes. Many more Italians would like to come with us, but they are ashamed of their relatives and friends. We help the Italians of this city each time they need us. We also do all we can in the line of charity work. All our missionary work is carried on without any means provided by anyone. It is the self-sacrifices of the two missionaries in charge. We need financial support. The Committee of Home Missions has cut our salary so that we can hardly carry on this work any more. If this work had the provisions as they are carried by the Methodists, we could have done an immense more work. The majority of the Italian church members here do not support the work at all. We need a better provision for good results.

*New Orleans, La.*

*The Chinese Mission, New Orleans.*

BY MISS ANNA W. CREEVY.

The Mission was thirty-five years old in February. Our Sabbath school has an average attendance of 22, also 10 most interesting "Primaries." Twenty teachers are enrolled. The Chinese give liberally, as is shown by their contribution of over \$600 toward the storm repairs of the Mission.

Four "teen-age" lads reside at the Mission; their only home-life experience in a strange land. They prefer taking their meals, however, with male relatives in Chinatown stores. These attend a morning Sunday school, and go to the public school, but are helped with their lessons. Usually other Chinese young men come to study at night, some of whom work on fruit ships. Chinese families and laundries are visited, and we conduct an extensive correspondence



Our not too Sumptuous Italian Mission at New Orleans.

with former students in different cities. One lad, who made his home at the Mission for a year, later contracted consumption, and died on the train. A Mission letter found in his pocket identified the remains.

A letter was received not long ago from a former pupil who, though he had not communicated with us for 27 years, had not forgotten the Mission. We are looking forward to a visit soon from a former pupil, now at college studying scientific agriculture. He intends to return to China, and he will no doubt fill a place of large usefulness in his own country.

We have an afternoon Christmas tree for the children and parents, also Christmas exercises at night, an egg hunt in the spring and occasional socials. The Chinese entertain our workers to celebrate their New Year. Four night services were held during the summer.

Mr. T. T. Lew, a Christian Chinese student who spoke at the recent Laymen's Convention, said:

"I hear the voice of 250,000 Christians in China, saying, 'Fellow-Christians, we have entrusted to you the most important task, to train our children for Christ while they are among you.' But to win Chinese students for Christ, you must be Christian in your intercourse. How can a Chinese student in America find Christ, when he goes to one of your churches, and finds, instead of heat, a refrigerator?"

New Orleans, La.

#### *Among the French in Louisiana.*

By REV. M. R. PARADIS.

The French work when carried on assiduously and faithfully, is fascinating and encouraging.

There is a crying need for the dissemination of Bible truths among the French people of Louisiana, for outside of a few of its doctrines taught by their teachers, the Bible is unknown to them except as a "dangerous book." Traditions are the source of the larger portion of the doctrines taught the people. Nine times out of ten, saints are addressed as mediators, and the "Great Mediator between God and men," the man Christ Jesus, is almost lost out of sight by

the mass of the people, in their prayers. Many of the people, therefore, are beginning to have doubts as to whether some of the teachings received from their childhood are of divine origin, and gladly listen to Gospel teachings when approached in the right manner.

Between 200 and 300 have accepted the Truth, on profession of their faith within the last few years; but their illiteracy is a great obstacle to progress. Personal intercourse must be prudent, wise and frequent, in order that their minds may grasp the truth. Repetition is necessary, and that requires much time. Progress is in proportion to the effort put forth, and the number of workers engaged. We lack both.

"Pray ye, therefore, the Lord of the harvest, that He will send forth laborers into His harvest."



Two of Our Fine Boys. One recently returned to China, a Christian.

#### *Another Glad Letter*

"I am pleased with our success in adding so many to our list of subscribers, and I am sure you will rejoice with me. *This puts our church on the Honor Roll.* We went to every home in the church where there was not already a subscription—went into the highways and hedges, and found members of the church whom I never see. I trust all the societies will go and do likewise and Jack will find himself at the top of his pole!"

## ABSTRACT OF ANNUAL REPORT OF THE EXECUTIVE COMMITTEE OF HOME MISSIONS FOR THE YEAR ENDING MARCH 31, 1917

Notwithstanding the disturbed state of the financial world, the Executive Committee reports a substantial advance, its receipts amounting to \$193,363.48, an increase over the previous year of \$16,982.03.

By scaling appropriations of the previous year, by rigidly and constantly declining all applications for enlarged work, new opportunities, however promising and appealing, the Executive Committee has been able to meet current expenses during the year, but has not received a sufficient surplus to cancel entirely the unmet obligations of the first year of the European War, which paralyzed our receipts.

A clearer recognition of stewardship and a keener sense of personal responsibility will doubtless eventually permeate the consciousness of our Christian people, resulting in increased means for the extension of the Kingdom of God among men and the enrichment of the spiritual life of God's children. To this end a campaign of education has been promoted in the interests of Home Missions, which has awakened interest in all branches of the service.

A serious injury to the organized work of Home Missions is the growing tendency to request that contributions be used for some special work, to that extent diminishing the income available for its regular appropriations. This is one explanation of our increased receipts without a corresponding decrease of our indebtedness.

Reports of Home Mission Chairmen reveal the surprising and gratifying intelligence that the efforts of the Missionaries and Evangelists, supported by the Executive Committee, have been rewarded with the ingathering of 5,446 souls on profession of faith. If a like gracious awakening is characteristic of the whole Church, the past year has assuredly been rich in spiritual results.

But the best work of our faithful laborers is unknown even to themselves. Who can give account of the ministry of consolation as it spoke "the word in season" to lives overshadowed by sore and great sorrows, as it sung courage to the army of the disheartened, as it moulded character and shaped the destiny of the young through Sabbath School influence and teachers in Mission Schools, and as it developed the graces of God's children and stimulated them to holier aspirations and benevolent activities? These are but faint suggestions of the spiritual and invisible results which have blessed the labors of our 632 missionaries. Their "record is on high."

### SUMMARY.

- Total Amount Contributed:* \$193,363.48.  
*Supported, Wholly or in Part:* 632 missionaries, including their wives.
- Nationalities Served:* 11—Mexicans, Cubans, French, Italians, Bohemians, Hungarians, Russians, Poles, Syrians, Chinese and Indians.
- Sustained:* 2 foreign-speaking Presbyteries; Indian Presbytery, 12 missionaries, 22 churches, 500 communicants; Texas-Mexican Presbytery, 8 missionaries, 21 churches, 1,152 communicants.
- Colored Work:* 33 ministers, serving 71 churches, membership 2,800.
- Mountain Work:* 138—Evangelists, pastors, teachers; serving 111 stations, 3,589 Sabbath school pupils, 2,155 day scholars; 5,000 pastoral visits; 2,047 religious services; contributions, \$2,721.
- Mission Schools:* 42 schools, 149 teachers, serving 2,630 pupils.
- Institutions Maintained:* Mountain Orphanage, Clay City, Ky.; Theological Seminary for Colored Ministers, Tuscaloosa, Ala.; College for Indians, Durant, Okla.; School for Negroes, Abbeville, S. C.
- Aided, by Donations and Loans:* 11 churches, \$4,250, making possible buildings worth \$20,000.
- Received Into Home Mission Churches:* 5,446 on profession of faith, and perhaps as many by certificate.
- Evangelism:* 38 conferences conducted; assisted 30 Evangelists, and maintained Prison Evangelist; 1,747 brought into the church.
- Co-operated:* In supporting Campaign Committee, Woman's Auxiliary, Missionary Survey, two Laymen's Conventions for Home Missions, the Home Mission Council.
- Promoted:* Home Mission Week and furnished literature to churches and societies for its proper observance.

### DISTINCTIVE CHARACTER AND SCOPE.

It is difficult to impress the Church with the distinctive character of the task assigned by the General Assembly to the Executive Committee of Home Missions. Charitable deeds of Missionary Societies for their own poor, improvements in church buildings, as well as gifts to Orphanages and Kings Daughters, are all credited to "Home Missions." There is an essential difference between Local Home Missions, and the special obligations assigned to the Executive Com-

mittee, of caring for the neediest classes as represented in the destitutions of the Frontier, the Mountain Sections, in Missions among Negroes and the Foreign-speaking people.

The enlargement of the work necessitates its classification in eight departments: Evangelistic, Sustentation, Church Erection, Mission Schools, Mountaineers, Negroes, Foreigners, and the Frontier.

In view of the increasing and urgent appeals for assistance from the ever-widening Home Mission fields, and of the complex character of its operations, has not the time come for the Church to enlarge its vision, and not allow its efforts to be circumscribed by past ideals and limited operations?

#### EVANGELISM.

This department, with the co-operation of Committees and pastors, is seeking through every organized agency of the Church to stimulate a more systematic and aggressive evangelism. Dr. W. H. Miley, the Superintendent, has kept in constant touch with the Evangelistic Committees of the leading Protestant churches, and with the Commission on Evangelism of the Federal Council of Churches of Christ in America.

In one year the number of Presbyteries reporting a definite plan of evangelism has been doubled, while those having a partial plan have been increased by more than fifty per cent. In two years there has been a decrease of 23 per cent. in number of churches failing to report a convert, an increase of 35 per cent. in the number of additions on profession of faith, and 12 per cent. net increase in membership. This is far in advance of other Protestant churches, and calls for great rejoicing and thanksgiving.

#### SUSTENTATION.

The relation between evangelistical work and sustentation is that between parent and child, or between foundation and building. It is impossible to press evangelism without creating a growing necessity for sustaining the weak organizations born of such evangelistic effort, especially in the midst of great destitutions.

Much of the preaching of most denominations is to the wealthy classes, or to those who give promise of being able in the near future to pay for it. The Department of Sustentation possesses the enviable distinction of imitating the Master in "preaching the Gospel to the poor."

#### CHURCH ERECTION.

When the General Assembly consolidated the Department of Church Erection with Assembly's Home Missions, the special collection was withdrawn, and the Executive Committee was authorized to make provision for assisting feeble churches in building, by

donations from the general fund. The effect of this is an encroachment upon receipts, which should be used in supporting Home missionaries on the field. As these salaries must have prior claim, an income always inadequate to give our men a living wage can not be still further divided, and as a consequence the Executive Committee has been unable, except with nominal sums, to make donations to assist homeless churches in erecting houses of worship. This means either the sacrifice of our building prospects, or building at the expense of the missionaries themselves.

*Loan Funds:* While essential in the case of very feeble organizations, loans wisely bestowed frequently yield better results than donations. A judicious loan often puts the organization in position to secure a plant beyond its present means, and gives it an incentive and a goal,—in freeing itself from debt, which results in the highest development of its spiritual life.

In striking contrast to the large loan funds of other denominations, ranging from \$4,000,000 in the Presbyterian Church, U. S. A., to \$160,000, in the Southern Baptist, is not this a reproach to a Church whose aggregate wealth has been estimated at a figure somewhat in excess of a billion dollars? Church buildings must wait and church progress halt till God's people complete the \$100,000 Semi-Centennial Fund authorized by the Assembly. Imagination can scarcely outline the possibilities of growth if the Executive Committee had the necessary equipment for a vigorous prosecution of its work.

*The Annuity Plan:* By this plan, the Executive Committee will receive any amount, upon which interest will be paid at a fixed rate during the life of the donor, and this money will be lent to weak churches in obtaining houses of worship. This not only supports the annuitant in old age, but it likewise supports the work of Christ and the Church.

#### FRONTIERS.

So long as the word was used in the singular, it was synonymous with the West. It is no longer a question of geography, but of condition, and the term is plural. There is a Western mountain, a rural frontier, and it even encroaches upon the city. The "frontier" is everywhere, increasing in area and in need as the masses have drifted from the Church.

Statistics employed to prove that our country is abundantly supplied with ministers and churches are misleading. By padding the list to include Mormon elders, Christian Science readers, Roman Catholic priests, and those who serve "freak" churches, it appears that there is a minister to every 560 people. But if limited to the evangeli-

cal forces, the number of people to each minister would enlarge far beyond his ability to serve them adequately. No man can minister to a number beyond his ability, though alone in the midst of a million of unreached souls.

*Texas:* In area Texas is the largest frontier in the United States, with its 265,000 square miles. It has nearly 5,000,000 of population, and it is estimated that to every communicant there are two non-professors. It has one Presbytery larger in area than any state east of the Mississippi. Only North Carolina leads Texas in the number of Presbyterian churches; but many of these have less than a dozen members, and their support by Home Mission funds, or their neglect, will determine the future strength of Presbyterianism in the West.

*Oklahoma:* Next to Texas, Oklahoma is the largest state within the bounds of our Church. It is estimated to contain 3,000,000 people, 82 per cent. of whom are not identified with any branch of the Church. Oklahoma doubtless contains more people whose church membership is in their trunk, or in some church in the East, than any state in the Union, a most difficult class to reach.

"Only one Presbytery has a regular evangelist. Ground has been consolidated; territory explored; the Assembly's plan introduced into many churches; self-support tried in several directions, and some progress made; the spirit of prayer, a hopeful spirit give encouragement to believe that a few years will show that the Church's men and money have not been expended in vain in this field."

*Frontier Conditions:* Rev. F. W. Gray, of West Virginia, has carefully gathered valuable statistics and tabulated facts, which reveal at a glance frontier conditions in the various Synods, showing the comparative number, per square mile, out of the Church:

West Virginia	41
Kentucky	35
Tennessee	35
Virginia	32
South Carolina	30
Missouri	29
North Carolina	29
Georgia	28
Alabama	27
Oklahoma	26
Mississippi	25
Arkansas	22
Louisiana	22
Texas	10
Florida	9
Africa	10
South America	7

This would indicate that the mountainous sections of the South have four times as

many unsaved people per square mile as Africa, and five times as many as South America. Asia, which contains China's teeming millions, is not more densely populated than one-half the states of the South. Has the Church ever had a conception of the magnitude of its Home Mission task?

#### MOUNTAIN MISSIONS.

This one department is now more extensive and requires for its maintenance a larger annual appropriation than the entire work of the Committee received ten years ago.

*Dr. Edward O. Guarrant:* The mountain people have lost their staunchest friend and advocate in the death of Dr. Guarrant, and the Executive Committee of Home Missions has been deprived of one of its most earnest and efficient laborers in the Master's vineyard.

On April 26, 1916, he was called to his reward, at the advanced age of 78 years. He was a hero of faith, a dynamo of energy, and has left his mark not only on the mountain sections but on the entire Church.

Rev. J. W. Tyler, Superintendent of Mountain Missions under the Executive Committee, is also Superintendent of Home Missions for the Synod of Appalachia. He reports:

"We now have 46 mission schools and stations, with those which are under the control of the General Assembly, Synods, Presbyteries and local Boards. The Missions have had, during 1916, 59 workers for the entire year's work, and 22 for a part of the time, some of whom gave their services free. They report 409 confessions of faith, with an enrollment in Sabbath Schools of 2,589, and in day schools of 1,247; 5,000 calls made and 2,547 religious services held during the year.

"The Superintendent made 115 addresses during the year, and received into the church 31 on profession of faith."

#### MOUNTAIN MISSION SCHOOLS.

##### FOREIGN SPEAKING.

While the tide of immigration has been checked for a time, no one is able to forecast just when the stream will once more start. But it will come, and the work that we are now doing among the foreigners in our midst will tell mightily upon those who come later.

*Mexicans in Texas:* The Mexicans still come and some progress is being made in securing equipment for these Missions. As the result of our Home Mission Week campaigns, the Mexican church at El Paso has been built, and plans are now being made for the erection of suitable churches for the Mexican congregation at San Antonio, and the Cuban Mission at Ybor City, Fla.

Rev. R. D. Campbell, Chairman of Home

Missions, Texas-Mexican Presbytery, reports for the year: "There were 130 additions on profession of faith; 66 by letter, and 82 children baptized. The experienced men are breaking, the new men need guidance. The fields grow whiter, and the problems multiply."

Rev. C. R. Womeldorf, pastor of the Mexican Presbyterian Church, El Paso, says: "The year 1916 gives us nothing great to offer, only 22 additions, but a steady increase in attendance at Sunday School and other services. We have more new people than ever before, due to two reasons: First, the thousands of Mexican refugees and the opening of an English class, with 140 members."

*Central Texas Mexican Mission:* Rev. W. S. Scott, evangelist, reports: "The Central Texas Mexican Mission continues to prosper. It consists of one church, at Taylor, with 160 members, and 5 Sunday Schools with enrollment of 168. Contributions during the year amounted to \$485, which is \$3 per member."

*Italian Mission, Kansas City, Mo.:* Rev. Thos. De Pamphillis, pastor, writes: "In this year 15 new members have been received, making our membership 115, all active, earnest Christians. We have organized a Christian Endeavor Society, with 24 members, also a Junior Christian Endeavor. It is very encouraging to see that our Italians become more and more interested in the Gospel of Jesus Christ, but our greatest hope is in the little children that are receiving a Christian training in our Kindergarten, Sunday School and Christian Endeavor."

*Birmingham District, Ala.:* Rev. J. A. Bryan, superintendent, reports: "The work of the Italian Church has made real progress. Fifteen grown persons have been added on profession of faith, double the number received last year; 2 by letter. The church has a resident membership of 27, non-resident 10, total 37, representing ten families. The Sabbath School has 38. Rev. E. E. Washburn, a graduate of Union Seminary, Virginia, is in charge of the work."

*Foreign Work in New Orleans Presbytery:* This work has been faithfully carried on, and 38 additions on professions of faith are reported. Five foreign nationalities are being reached by definite work in their behalf, a record equalled by no other Presbytery in our church.

*Cuban Mission, Ybor City, Fla.:* Rev. Eladio Hernandez, pastor, reports an average attendance at Sunday School of 78, and preaching services 40. The Wednesday evening prayer meeting, and Christian Endeavor are also well attended. Five new members are reported, 11 children baptized. 1,352 pastoral calls made, and 28 special services held during the year.

*Bohemian Work, East Hanover Presbytery:* Rev. J. A. Kohout, pastor states: "It

is hard to understand the difficulties connected with work among Slavs. Among our people Catholicism and infidelity are two great obstacles with which the missionary meets. Many Slavs are Catholics, and when no more held here under the iron rod of the priest, they quickly shake off that superstitious religion, and when not in reach of the true religion of Jesus Christ drift into infidelity. If reached by the gospel they become good Christians and good citizens, and are very grateful for their freedom in the true religion of Jesus Christ in this land of liberty."

*Hungarian Work, West Virginia:* Rev. E. E. Von Pechy, pastor, gives an interesting account: "The task of carrying on this frontier work in 1916 was indeed very hard. We have never before worked as hard in our effort to reach the people. Our field is in the great coal territory, extending practically all over the state of West Virginia. Have visited the places where our Hungarians live, and when called would go many miles to reach the sick, bury the dead, or baptize infants, 65 babies having been baptized during the year. How I wish that people would awaken to the burning necessity of teaching, elevating these foreigners and their children! Failure to make Christian Americans out of these ignorant but willing and good Europeans may mean disaster; but success in our 'frontier' work will mean peace, loyalty, faithful citizens of this great country."

*Hungarian Work in Virginia:* Rev. Benjamin Csutoros, pastor, reports 13 preaching stations, 2 church buildings, and 83 preaching services, with average attendance of 149. A summer school was conducted at Tom's Creek, with 54 pupils. Collections during the year amounted to \$173; 21 persons were baptized, including infants, and 2 joined the church. At one communion service 208 were present.

*Russian Mission, Hopewell, Va.:* Rev. C. R. Stribling, Chairman of Home Missions in the Presbytery, states: "We have just been breaking ground in Hopewell, and it is hard to tabulate results. Rev. G. A. Wilson discovered among the foreigners at the DuPont Powder Plant, George Philipsky, a Russian, eager to seek and win his countrymen for Christ. By the timely assistance of the Committee in Atlanta, the Presbytery was able to employ and put him to work."

*Syrian Mission, Atlanta, Ga.:* Miss Helen Burbank is the faithful worker in charge of this newest work among the foreigners. The average attendance has been over 40 at Sunday School, mostly children, though there is one interesting mothers' class, and an active Cradle Roll department. The violent and untimely death of Rev. G. R. Buford, the founder of this mission, is an irreparable loss. The Syrians loved him devotedly.

## MISSIONS AND CHURCHES AMONG FOREIGNERS.

Nationality	Mission- aries	Churches & Missions	Member- Ship	Sabbath Schools	Pupils	Church Property and Equipment	Annual Ex- penditures	Began Work
Mexican -----	17	24	1,306	21	1,284	\$ 50,000	\$ 7,000	1892
French -----	4	11	380	10	565	3,000	2,000	
Hungarian -----	4	12	326	3	100	3,000	2,800	1909
Italian -----	16	9	275	9	350	22,500	7,200	1908
Cuban -----	2	1	20	2	225	2,000	2,000	1908
Syrian -----	2	2	6	2	80		600	
Chinese -----	1	1		1	30			
Russian -----	1	1	23					
Bohemian -----	1	3	70	2	50	1,000	1,000	1910
Indians -----	32	21	500	13	766	20,000	4,000	1861
	80	85	2,906	63	3,450	\$101,500	\$26,000	

## INDIANS.

The work of the Executive Committee is confined to the Choctaw and Chickasaw tribes in Oklahoma. It employs 12 ordained missionaries, 3 white and 9 full-blood Indians, serving 22 churches, with a total membership of 500.

During the current ecclesiastical year we lost by death one veteran missionary to the Indians, Rev. W. J. B. Lloyd, at the advanced age of 82, having served the Church in the capacity of Indian missionary for more than forty years.

*Evangelistic Effort:* From reports of men on the field the following summary is compiled: Additions on profession of faith, 122; one new church organized; evangelistic services held in every church of Indian Presbytery. At Bromide a church was organized with 6 members, the only church in a town of 600 people. A neat stone building has been erected, and the membership has grown to 30. Successful union meetings were held at Bokchito and Matoy. Evangelistic services resulted in the organization of a new church at Hatcher, and the purchase of nine acres of land for an annual Indian encampment, and at Meade in 20 professions and the building of a brick church. Two Indian licentiates were ordained to the full work of the ministry.

*Indian Schools:* Goodland school and orphanage, no longer under the jurisdiction of the Assembly's Committee, is doing better work than ever, though greatly in need of equipment and of even the ordinary conveniences. It is earnestly commended to the generous support of Christian philanthropists and friends of the Indian.

President W. B. Morrison furnishes data of the Oklahoma Presbyterian College, which shows difficulties and successes in the usual proportion. "This institution has enrolled during the present session 127 students, of whom 74 have some degree of Indian blood. The greater part are members of some evangelical church.

"Durant College continues to be an oasis,

in this section in that it is almost alone as an educational institution, in setting forth high ideals and emphasizing the importance of the Christian life."

## COLORED EVANGELIZATION.

During the year the Negro has lost an able advocate and sympathetic friend in the death of Dr. J. G. Snedecor, who for 13 years served the church as Secretary of Colored Evangelization, Superintendent of Colored Work, and President of Stillman Institute.

Rev. John Little has accepted the responsible position of Superintendent of Colored Work. His successful management at Louisville gives assurance of great promise of usefulness in this wider sphere of service.

Rev. W. E. Hutchison, formerly in charge of Stillman Institute, has returned to the work, and already has inaugurated plans for greatly enlarging the efficiency of this school, which has given to the Church its splendid corps of colored ministers. He says:

"The year's work has been most encouraging. The number of students is the same as last year; but the new men are of exceptionally fine quality. Another year of high school work has been added to the academic course. Two excellent men will be graduated from the Theological department in May. Happily there are multiplying signs that our Church is waking to the opportunity and the importance of our work among the Colored people."

Two years ago the Executive Committee elected Rev. W. A. Young evangelist for his own people, and the favor of God has rested on his labors. He reports 250 sermons preached, and 320 professions of faith.

"Six weeks were spent in South Carolina on Johns and Edisto Islands. The last service we had on John's Island more than 90 persons made profession of faith. The time for giving the Gospel to my people is now. The returned missionary of the foreign field tells the story of how the heathen are eager

for the Gospel of Christ; the evangelist in the home land has that same sweet story to tell. On Edisto Island we had an evangelistic meeting with splendid results, and 44 in five days gave their hearts to God."

**Mission Sabbath Schools:** The successful mission inaugurated by Rev. John Little and others at Louisville, Ky., taught by white teachers, has attracted the attention of the whole country. It now numbers 87 teachers, with 1321 scholars, and an equipment valued at \$20,000. One of its missions has been organized into a Colored church under the pastoral care of Rev. W. H. Sheppard, formerly missionary in Africa. There are classes in domestic science, sewing, carpentry, basketry and other industrial arts.

The Louisville plan is followed in other cities. The Atlanta Mission has a suitable building owned by the Central Presbyterian Church. Rev. L. A. DeYampert, of our Africa Mission, is pastor in charge, while 17 white teachers instruct about 300 colored children in the Sabbath School.

On somewhat more extended scale, under the fostering care of the Presbyterian League, the work at Richmond, Va., has been remarkably successful. Mr. R. C. Long, senior class, Union Seminary, is superintendent.

The Executive Committee also conducts a school at Abbeville, S. C., with 2 teachers and 80 pupils, which it hopes to develop into a boarding and industrial school for girls. Some of our colored pastors have instituted parochial schools, taught by themselves and their assistants.

**Colored Synod:** The last Assembly organized our Negro work into a separate Synod, to hold its first meeting in May, 1917. The new Synod will be composed of the four Presbyteries of Central Louisiana, Ethel in Mississippi, Central Alabama, and North and South Carolina, the latter covering the two states named. It will have a constituency of 33 ministers, 70 churches and 2,800 communicants.

#### CAMPAIGN OF EDUCATION.

Supported by a most efficient office force, a vigorous campaign of education has been conducted. Through THE MISSIONARY SURVEY, *The Soul Winner*, literature and exercises for Home Mission Week and Children's Day for Home Missions, pageants and slides for illustrated lectures, the Church is kept informed of the needs and opportunities in Home Mission fields.

Rev. S. L. Morris, Executive Secretary, has prepared a new text-book on Home Missions, "The Task That Challenges," issued by the Committee of Publication, Richmond, Va. This will be used as the text-book of Mission Study Classes in 1917.

At the request of the Christian Endeavor Societies of the South, for the designation of some "special object" for their Home Mission gifts, they have been assigned Beechwood Seminary, Heidelberg, Ky., hereafter to be known as the Christian Endeavor Mission School. This School has 6 teachers, 140 pupils, and will require annually \$1,800 from this source for its support. We are trusting these choice young people of the South to meet this obligation.

#### THE ADVANCE MOVEMENT.

On account of the indebtedness caused by the European war, no substantial advance has been made within the past few years. Never were calls more urgent, need more appealing, opportunities more tantalizing, prospects brighter, are the cries which come from fields white to the harvest. *The Church has but to will a forward movement and the Home Mission heroes are ready to leap forward and plant the banner of the cross upon the ramparts of the enemy, and "turn to fight the armies of the aliens."*

By order of the Committee,

S. L. MORRIS

*Executive Secretary.*

### REPORT OF TREASURER OF ASSEMBLY'S HOME MISSIONS.

I take pleasure in handing you Treasurer's Report of Assembly's Home Missions for the year closing March 31. We are delighted to report a substantial gain in receipts over last year of \$16,982.03.

We have been able to reduce our bank obligations to \$10,000. This could have been reduced more, but for the fact that a large number of special contributions were made, which we were not able to use in this way.

#### COMPARATIVE STATEMENT OF RECEIPTS FOR ASSEMBLY'S HOME MISSIONS, APRIL 1 TO MARCH 31, 1917.

	1917	1916	Increase	Decrease
Churches .....	\$119,374.45	\$105,284.75	\$14,089.70	
Sabbath Schools.....	7,859.94	5,690.73	2,169.21	
Societies .....	23,241.87	19,777.72	3,464.15	
Miscellaneous .....	42,887.22	45,628.25	-----	2741.03
	\$193,363.48	\$176,381.45	\$19,723.06	\$2741.03

A. N. SHARP, *Treasurer.*

## CAN YOU TELL?

*Answers to These Questions Will Be Found in the Home Mission Pages.*

- 1—When did the gift of some treasured books compose a small circulating Library?
- 2—Tell how a Bible Catalogue and a rule will help interpret the Scriptures.
- 3—Mention some results of the combination of culture and coal mines.
- 4—In what way is New Orleans a strategic Home Mission base?
- 5—What forces are working against our New Orleans Italian Mission?
- 6—Describe some of the practical lines of helpfulness of the New Orleans Chinese Mission.
- 7—Why are some of the French people in Louisiana turning away from their religious teachers?
- 8—Mention some Encouraging and some Discouraging facts gleaned from the Annual Report. What do you deduce from them?
- 9—How is The Good Will Class of Tampa, Fla., working through a talented member?
- 10—In what way is the Presbyterian missionary at the New York Immigrant Gateway a "friend in need" to many?

## SENIOR HOME MISSION PROGRAM FOR MAY, 1917.

*Prepared by MISS BARBARA E. LAMBDIN.*

*"This North American Continent is a laboratory of grace. Men and continents are saved to serve. A wise purpose has chosen this continent, and visited it with supremely benign favors. May God vindicate, through the continent's pure ministry to the world, the wisdom of His own choice."—McAFEE.*

1. Hymn—"Ancient of Days."
2. The Apostles' Creed.
3. Prayer—That Apostolic zeal may mark the work of the Christians of America.

## THE AMERICAN PENTECOST.

5. The First Pentecost—Acts 2: 1-21; 41, 42.
6. Recitation—"Prosperity or Pentecost!"
7. Preparing for Pentecost.
8. Getting the Foreign Viewpoint.
9. Roll Call—Names of Workers Among Foreign-speaking People in America.
10. Distributing Centers of Spiritual Influence.
11. Quiz on the Annual Report.
12. Resolved—That, in view of the tremendous import of its operations, we will work and pray and give more for the cause of Assembly's Home Missions.
13. Prayer—Of thanks for God's great goodness to us as a Church, a people and a Nation; that the Holy Spirit may be outpoured

upon us as never before; that we may be "willing" in this day of His power; and that great blessings may be upon all our work for our Lord.

## NOTES:

6—Poems, "America's Prosperity" and "God of the Nations," by two speakers, or one.

9—Get from the Assembly's Committee, Atlanta, the poster, "Section of a Boatload of Immigrants;" cut up, and give out to members, with name of a missionary to foreign-speaking people in America, written on the back, and this message: "Bring to the meeting—incomplete without you." Or, a question for the "Quiz," or "Can You Tell," might be substituted. At the meeting have a piece of muslin hung up, on it paste the parts as they are handed in as each carries out her part. Send 5 cents for the poster and Annual Report. The idea might be elaborated with flags, etc.

11—Prepare questions in advance.

# THE WOMAN'S AUXILIARY OF THE PRESBYTERIAN CHURCH IN THE U.S.

OUR COMMISSION "Go ye into all the world and preach the Gospel to every creature."

MRS. W. C. WINSBOROUGH, SUPT. AND EDITOR, CORNER PEACHTREE AND TENTH STREETS,  
ATLANTA, GA.

*"That in all things He might have the Pre-eminence."*

## MRS. BRENT'S NEW COMMITTEE.

BY LULU LINTON.

I'M TERRIBLY disappointed about Mrs. Lansing," Mrs. Brent said, in a troubled tone. Donald Brent looked up from his book long enough to ask, "And, pray, what has the elegant Mrs. Lansing done, or left undone, that has disappointed my mother?"

He was accustomed to hearing all of the pleasures and worries that came into his mother's life through being president of the Knowlton auxiliary, so he was not surprised when she answered, "I had hoped to have her for a member of the auxiliary, but she has not come in, so far."

"Perhaps you have not done enough spiking," suggested her son.

"Donald, I wish you wouldn't apply your college slang to everything. You don't suppose we could so far forget our dignity as to run after new members as you fraternity boys do."

"I don't believe you object so much to college slang, little mother," Donald laughed, "for I catch you using it sometimes. And as to running after new members, how do you expect to get them, anyway? Have you made any effort to secure this valuable member?"

"Why, no, we've made no special ef-

fort," Mrs. Brent answered. "When calling there the first time, I remarked that I hoped she would come out to our missionary meetings, and she said she had never been at all interested in missionary work. Of course I told the other ladies about it, and we felt that it would be useless to ask her to come into the auxiliary if she felt that way. She has never attended a meeting, and of course she knows when we meet, for the announcement is always made from the pulpit, with a general invitation to all the ladies of the church."

"Indeed! And is that the way you folks spike for good material? Well, no wonder she doesn't come. I may not know much about auxiliaries, but I flatter myself that I'm an authority on spiking. Don't you know that they put me at the head of our fraternity to go after good material when the college year opened? And maybe you think I just said, politely and frigidly, 'Like to see you a member of our frat, some sweet day in the future.' Not much! If I had, we should never have gained all that good material. I worked over those fellows night and day. I took 'em to class, I lunched 'em, I walked with 'em, talked with 'em—in fact, I fairly haunted 'em, and in the end I got every one I went after.

Don't you want me to give your auxiliary some private lessons?"

"I wonder if it would be worth while to try," mused Mrs. Brent. "They say she is very bright, and quite a musician. The musical club and some one of the literary clubs will be sure to get her."

"Well, what does that have to do with it? It isn't like her joining some rival institution. The musical and literary clubs will only be good training for her, and may make her all the more valuable to you. She may be just hungering for a chance to get started into the interests and life of the church, and why not be right on the spot to give her the chance? If you think your auxiliary is worth anything, why not talk it up until she does get interested? Now you are the very one, being grand high mogul of the organization, to go after her and take her to the next meeting. What? The next meeting a social? Good! That will be just the time for her to meet all the ladies on full dress parade. Write her a note, requesting the pleasure of her company, and go for her. And, by the way, you must jog up all the others beforehand, to be ready with the glad hand when you get there, and help you boost her about until she thinks she's about it."

"O Donald, Donald!" his mother gasped. "Your vocabulary is certainly a great recommendation for your college. You are only teasing, anyway. Wouldn't Mrs. Lansing take the hint that we were trying to get her into the auxiliary?"

"Take the hint? Oh, you innocent motherdie! Of course she'll take it, and that's what I'm after. Don't you want the fish to take the bait when we go fishing? Oh, I forgot—you never do, because you're afraid to land 'em, but this would not be so bad. And as to thinking you want her, do you think any self-respecting woman would want to crowd into a thing

where she was not wanted? According to what I hear and see the attitude of the Knowlton auxiliary is a bit too formal and frigid toward strangers. You let them come if they are interested, but you don't try to get them interested. You just try my plan once, with a real live spiking committee to back you; and if you don't succeed in landing Mrs. Lansing, I'll miss my guess. Make her feel that she needs the auxiliary and that you need her, and you'll get her."

Mrs. Brent made only a half promise to try her son's suggestions, but the longer she thought of it the more reasonable it seemed. She remembered when she had come, almost a stranger, to Knowlton, and how she had dreaded attending the first auxiliary meeting alone. And she had been a worker in the auxiliary from which she had come. How much more difficult it would be to start in where one was not acquainted with either the workers or the work itself.

The next week Mrs. Lansing received a dainty invitation to the missionary social, and sent a cordial acceptance, for she was lonely in the strange town, and had been favorably impressed by Mrs. Brent during the little time she had spent in her company. The social was a success beyond any ever given by the Knowlton auxiliary, for Mrs. Brent had been selected and specially requested to see that Mrs. Lansing had no lonely moments. They also acted as a committee on introduction. As all of those who were introduced had been asked to make a special effort to help Mrs. Lansing see the auxiliary in its most favorable aspect it is small wonder that it was a great success in a social way.

As Mrs. Lansing parted from Mrs. Brent, after thanking her for her kindness, she said: "I had no idea that missionary socials could be so interesting. I was especially interested in certain lines of the work, and feel that I should like to know more about it."

Then Mrs. Brent asked permission to call for her, that she might hear the program of the regular monthly meeting the next week. When Mrs. Lansing gave a ready consent, Mrs. Brent asked eagerly: "And would it be possible for you to give us a solo? I am to have charge of the music of the day, in the absence of the appointed leader, and I have been disappointed in one of my numbers."

Mrs. Lansing hesitated for a moment, but it was hard to refuse a request of one who had just shown her a courtesy, so she gave her promise to attend the meeting and to sing.

The meeting proved more interesting to Mrs. Lansing than the social, and her solo was a decided addition to the program. The women she had met at the social flocked about her at the close of the meeting to thank her for her assistance, and she felt more at home than she had felt for weeks.

The next month Mrs. Brent asked again for Mrs. Lansing's company to the regular meeting, and as they walked home together she said in an earnest tone: "We need you, Mrs. Lansing. Don't you feel that you have enough interest in missions now to join us?"

And Mrs. Lansing answered: "I was just hoping that you would ask me. I know so little in comparison with you who have made a thorough study of the work for years, but I want to learn more. I was attracted to the auxiliary first by your sweet spirit of friendliness at the social. That counts for so much when you are a stranger. And Mrs. Brent, you cannot know how grateful I am to you for your effort to make me feel at home and that I am needed."

Mrs. Brent hastened home, and as Donald looked up from his desk into her bright face he said laughingly: "I'll bet the spiking season for Mrs. Lansing is over, and that you've landed your valuable acquisition."

"Donald, don't," his mother laughed. "I've won my member, but it does sound so dreadful to talk about spiking in a missionary society."

"Well, call it what you please," Donald answered, "but all the same, if your auxiliary would show as much interest and kindness toward strangers as we frat-boys do, you'd have more and better material; and, by the way, don't you think it would pay to retain your spiking committee as a permanent institution?"—*Missionary Tidings*.

## AN ALL-DAY STUDY CLASS.

MRS. B. B. FRAZER.

MRS. G. W. JUREY'S excellent demonstration of a Study Class, given at LaFayette Presbyterial at Marshall, Mo., last fall, has inspired more than one society in our churches to renewed effort and zeal in knowing the truth. Four study classes is the result in the Lexington, Mo., church. Ladies of Mission Circle No. 2, feeling they had not the time to give so many afternoons, decided to have an all-day meeting. Mrs. J. C. Snyder (our efficient secretary of LaFayette Presbyterial), was chosen leader. Books and clip-

pings were distributed by Mrs. Snyder in advance of the time for meeting.



The All Day Study Class.

On February 16 I was invited as Presbyterial president to attend this all-day meeting.

Promptly at 9.30 in the morning, twenty of the members of this society met at the home of Mrs. Felix G. Young and Miss Francis Young. Maps, charts and posters were placed on the walls of the room, where all could see as the lesson was studied. The meeting was begun with reading, followed by a prayer, after which there was an introductory map talk on the Latin-American countries. Mrs. Snyder very ably conducted the class until 12 o'clock. At the noon hour we chatted and refreshed ourselves with the elegant dinner which all the ladies had prepared, each contributing one article of food. Rev. and Mrs. Cowan (our minister and his wife), Mrs. B. R. Ireland (president of Ladies' Circle No. 1) and Miss Juliette Young (secretary

of Ladies' Circle No. 1) were invited guests for the noon hour.

Soon after 1 o'clock, our study was resumed, and was continued until 5 o'clock. All took such an interest in the study, and answered in such a way that one would know they knew whereof they spoke.

The remainder of the book will be studied at their next regular meeting.

Ladies' Circle No. 2 is composed of thirty wide-awake, active members. They are always ready to help or do their part in any work of the church. As a member of Circle No. 1, I had always wanted to understand the secret of their success. Now, having been with them a whole day—I feel an inspiration in what I have gained from them. They made the Study Class a pleasure, and I am sure all have gained by this all-day meeting.

### WOMAN'S MEETING AT THE LEXINGTON CONVENTION.

OUR missionary women were much in evidence at the Laymen's Home Mission Convention in Lexington. The galleries assigned to them were nearly filled at each session, and they were attentive and sympathetic listeners.

The meeting was presided over by Miss Barbara E. Lambdin, Editor of the publications of the Executive Committee of Home Missions, who gave a brief resume of the work of the Assembly's Committee. It was appropriate that the address of welcome should be made by Mrs. M. D. Irvine, the first president and organizer of the Woman's Synodical Auxiliary of Kentucky, and president of Transylvania Presbyterial. Following Mrs. Irvine, Mrs. W. M. Charlton, the present Synodical President, conducted a very helpful devotional service.

In earnest five-minute talks, Mrs. Patsy Bratton Turner, of Canoe, Ky.; Mrs. C. E. Wells, of Highland School; Mrs. Tadlock, of Stuart Robinson, and Miss Eliza S. Richards, of Canyon

Falls Academy, thrilled all hearts as they told of souls won and communities uplifted by the power of the Gospel of Christ.

The time being painfully limited, Mrs. John Little, of Louisville, who had stirred a great audience the evening before at the Opera House at a special meeting held in the interest of the Colonial work, made a strong appeal for unity and efficiency in our organized woman's work.

In a one-minute speech, Mr. Wade C. Smith, Managing Editor of THE MISSIONARY SURVEY, asked the greater cooperation of all our women in placing THE MISSIONARY SURVEY in every home in our Church.

All too short was the hour, and it was with evident reluctance that the women left this special meeting of their own for even the great privilege of the larger gathering in the Auditorium: yet feeling well repaid for the time spent in meeting face to face many far-sundered fellow laborers in the work of the Lord.

## SOME SUGGESTIONS FOR THE OFFICERS OF A SOCIETY AND THE INDIVIDUAL MEMBER.

MRS. JOHN BRATTON.

THE new President of a Society should at once possess herself of a blank book,—it is even more important than the book of the treasurer or secretary, for the president must know all the *business* of a society. She can specialize along no line. In this book should be the list of members and their addresses (it might also be well to have a list of those who should be members), have them divided into their proper circles or groups, if that is the Society plan. The programs of the meetings should go in,—the “who” as well as the “what” of the program, the business items, a condensed report of the treasurer, the names of new members, any items of interest or practical hints which may be of use. She will find this a very ready reference book, instead of trying to get into quick communication with treasurer or secretary. In fact, the president’s book should be the reference book for the whole society. A wise president will consult with her Executive Committee as often and so fully about the plans of the society, that any one of them can take her place at short notice. The president of one of our societies always has a meeting of the Executive Committee two weeks before the regular Missionary meeting, when the work is planned and business discussed. All members who are interested in the business meeting are cordially welcomed.

The wise president will study the members of her society, know their ability—she must not do all the work herself, but divides it up among as many members as possible, realizing that they are most interested in that for which they work.

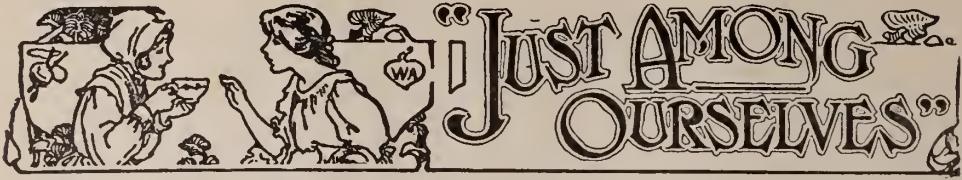
It is her duty to know something of the beneficent causes of the church, the plants of the General Assembly for

their progress, and to bring the society to follow them as near as possible.

It is her duty to place before the society the plans and recommendations of the Presbyterial. If the members of a society fail in knowledge of the progress of the women of our church and especially what those of her own Presbytery are doing, it must be laid at the door of the presidents. A society does not always send a delegate to the Presbyterial meeting—the delegates do not always bring back correct and full reports, but the printed minutes of the Presbyterial meetings are always sent to the presidents of the societies, and it is up to them to know wherein they are to be praised, wherein they fall short, and the plans of our future progress.

Then there are the other officers—what a tower of strength they may be, always present, always on time, their duties faithfully and promptly performed, and always ready to give and receive suggestions that will add to the inspiration, interest and popularity of the meetings.

There is a niche for every woman in the church in a Missionary Society. One can write a clever paper; another can add music to the program; a good treasurer is born, not made, so there’s always a responsible place for the woman with a head for figures; one who has leisure can call on the sick; another has the knack of winning new members; and one—alas that there are of these last so few—can “raise the very gates of heaven on the wings of prayer, all our longings and aspirations, our petitions for God’s help in our struggle against the darkness of sin.” Different talents, but the average woman can do three things—attend regularly, offer sentence prayers, and give systematically.



## YEAR BOOKS ! YEAR BOOKS ! YEAR BOOKS !

Within the last three weeks of March, our office sent out almost as many Year Books as during the entire preceding twelve months of the year.

The Societies are realizing, as never before, the advantage of organized systematic study and those who have used

the Year Book understand what it means to the growth of the work.

Societies which have neglected to order, should be in a hurry, lest the supply be exhausted. 5 cents each and \$1.00 for the literature for the year.

## NEW CATALOGUE.

The new catalogue of the Auxiliary, which lists all of the helps printed by us as well as by other Boards, is now ready for circulation.

Every Missionary woman in the church should have a copy. The catalogue is free, but we will appreciate the enclosure of 1 cent for postage.

## "CLOTHES."

The many Societies and individuals who have appreciated the Bible studies of Mrs. S. H. Askew will welcome this new set of 12 studies on the always interesting

theme, "Clothes; From Shame to Glory," by this gifted writer and Bible student. It makes an admirable set of devotionals for the Society (5 cents the set).

## OUR NEW BUILDING AT MONTREAT.

**T**HE Woman's Building at Montreat is about completed and will be ready for classes during the Y. P. Conference and for the Annual Meeting of the Woman's Advisory Committee, July 4.

The building is located back of the Alba Hotel and directly across from the proposed site of the new Auditorium. It has a comfortable little assembly room, commodious porches and

will doubtless become a favorite meeting place of those in attendance upon the Conferences.

Owing to the enormous increase in cost of building material, the house will cost \$1,200, and we are earnestly urging all the women of the Church to contribute to the fund being raised for it. Send all gifts to the Auxiliary marked for Montreat Building.

## THE WOMAN'S SUMMER SCHOOL OF MISSIONS

*Montreat, N. C., July 8-16, 1917.*

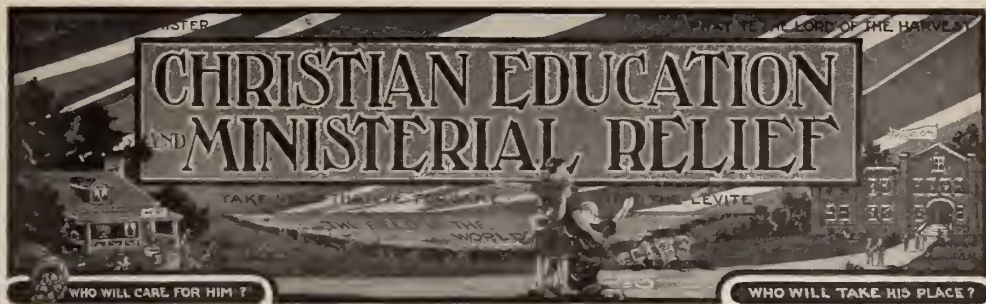
Fine program on Bible Study, Mission Study, Methods, Parliamentary Law, Story Telling and brilliant inspirational addresses on every phase of the work of the church. Special rates on railroads.

*You can't afford to miss it.*

COME !

COME !

COME !



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## THE CHURCHES PUSHING FORTH THE WORKERS.

**W**ITHOUT a shadow of doubt the dearth of workers who are actuated with a constant sense of their vocation is due to lack of prayer on the part of Christians. Let the pastor give himself more and more to this blessed and omnipotent ministry of intercession. Let the prayers offered in the pulpit evidence larger obedience to the prayer-command of Christ. Let the monthly missionary meeting correspond more faithfully to the original idea, when in the churches it could be appropriately termed "the monthly concert of prayer." Have the officers and teachers of the Sunday-school from time to time unite in

prayer that the Holy Spirit may separate from among the young those whom God would have one day preach Christ where He has not been named. Exhort parents to pray that their own children may be guided into the work of God's own appointment. Influence earnest young men and women in the church to make the choice of their life work and life field a matter of special prayer until God's will is made clear. Judson, Paton, Hudson Taylor, Fidelity Fiske, Ann Hasseltine, the Williams College Haystack Band,—these and many others were inspired to give their lives to missions while praying to God for guidance.—*John R. Mott.*

## A COLLEGIATE EDUCATION.

DR. J. S. MOFFAT.

**T**HE South is entering upon a period of marvelous development. There has been astonishing progress in the last twenty-five years. When one sees the many cotton mills which have been erected in the past quarter of a century; when one sees the cities and towns on every side which have recently awakened to new life and growth; when one sees the steel towers in long procession carrying the lines for the transmission of electricity and reads of the large power plants which are being constructed

upon our rivers; when one reads of the multitude of enterprises which are being established over the Southern country, he is convinced there has been amazing progress in the South in the past twenty-five years. Many persons who are yet young are living in almost a new world.

And yet we are just upon the threshold of the South's development. What has been done is nothing to what will be done. The coming twenty-five years will witness greater things than the past twenty-five years. No one can

predict what will be the development of the South during the next quarter of a century. This rapid development increases somewhat the materialistic spirit. It is making a long and loud call for young men of skill along special lines. What is the result? Young men without academic training are seeking in great numbers technical schools where they receive training for special occupation. We have no quarrel with these schools. These schools are meeting a real need of the times and doing a very important work. The young men who attend them are enabled to be more useful than they could otherwise be, and to take a place in the development of this country that they could not otherwise take.

I wish to direct attention to this point. The great development that is taking place will bring questions and problems of vast moment. To solve these problems, to bring about adjustments, men of wide culture and thorough mental training will be a necessity in our Southland. These men

must get their preparation in our colleges. In other words, the college has an important place in our progressive South country. Some seem to think that all we really need are schools to train young men merely for scientific, industrial, mechanical and commercial pursuits. We need more. We need young men trained in cultural studies and thus prepared to take the large view of all questions.

The Church is a vital factor in the proper development of the growing South. To do her part the Church must have a prepared and efficient ministry. The college is essential for the preparation and training of a competent ministry. This is only one point of view, from which it appears conclusively that all the college is indispensable to the community and to the Church.

That Church lacks the clear vision which is not planning largely and wisely for educational work and not supporting generously its educational institutions.

## WHAT TO DO WITH MONEY.

**J**UST here it will be interesting to note that a commission of the British Parliament, some years ago, spent nineteen years investigating the charities and philanthropies of Britain, investigating more than 20,000. After a thorough investigation, it arrived at this conclusion: "Of all objects of charity, the highest educational has proven the wisest, best and most efficient of all; and that for two reasons, first, because the superior integrity and ability of the trustees who consent to administer such funds, together with the intelligent appreciation of those aided by them, combine to furnish the best guarantee that they will be kept perpetually administered in the purpose and spirit of the found-

er, whose name they bear; and second, because in improving higher education, all other good causes are most effectually aided."

It was this fact that led Mr. Carnegie and Mr. Rockefeller and Dr. Pearsons to choose the educational realm for the investment of their millions, so that now, each of them has invested hundreds of millions in the educational world, this without particular regard to the Christian phase of education. We rejoice that some Presbyterians are beginning to really believe that they cannot invest money anywhere for God, and get such large returns for it in time and in eternity, as that which they invest in the denominational college.

## THE GREAT FIRST CAUSE.

**F**EW things in modern biography are more interesting and suggestive than the change of spiritual attitude that came over the celebrated writer, John Fiske. He began as an agnostic evolutionist. He ended as a pronounced theist. And it was largely the severity and honesty of his logic that carried him over to the recognition of God. Accustomed to seek for the cause back of every event, he found that the only rational end to the chain of natural causes was an uncaused Cause, a living and infinite God.

Modern science has steadily and rapidly extended the domain of human

knowledge and pushed farther and farther back the walls of mystery. But it has found, as Herbert Spencer declared, that beyond all scientific reach and touch there was the Unknowable, elusive and subtle and potent and real. What a luminous commentary on the question in the Book of Job—"Canst thou by searching find out God? Canst thou find out the Almighty to perfection?" Science makes Him at once more real and more mysterious, more full of glory and wisdom and power that we can appreciate and admire, and yet more deeply shrouded in mystery than ever, an Infinite Ocean which can not be fully explored, vast, unmeasured, immeasurable.

## THE PLACE OF THE CHRISTIAN COLLEGE.

**T**HE following declaration was adopted at the College Conference of the Presbyterian Church, U. S. A., in 1906, which has in it a message for each one of us today:

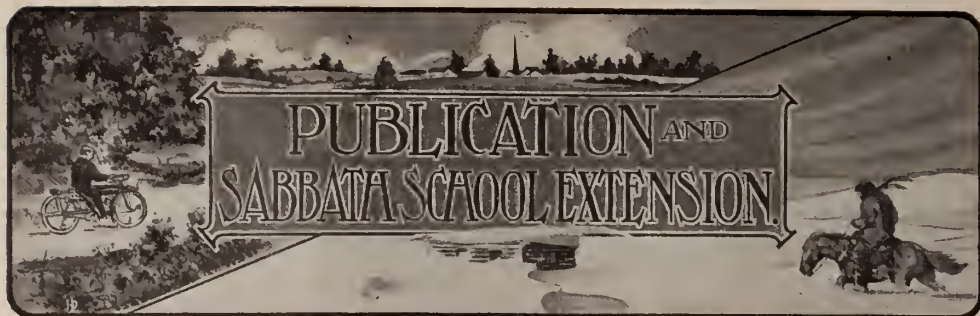
"We would affirm our belief that the Christian college has a distinct and peculiar mission. Its grade of scholarship should be the highest and its advantages the best possible. It should be second to no other institutions of learning in intellectual development and general culture; but more important that this should be its effort to foster the moral and religious life of

the students. Its work is Christian education. Every member of the Faculty should be a believer with a decided faith, and all subjects taught from the Christian point of view, and the Christian spirit so fostered that every unconverted student may be won to Christ, and the spiritual life so developed that all students may be led to a deeper consecration of His cause—their vision so enlarged that the work of Christ and the world's needs may inspire them to higher character and greater efficiency in Christian service."

### *Almost Glad:*

"I am so sorry I did not quite get our Church on the Honor Roll, but probably I will yet. Every one was lovely about taking THE SURVEY. I was turned down by only two, one of them the Chairman of our board of deacons and a salary of \$6,000 a year! The other also a deacon, well-to-do, and a salary of \$3,000!"

[Ask those \$9,000 worth of deacons how can they hope to "deak" intelligently without information concerning the Assembly's benevolent activities, committed to their special care in their congregations.—ED.]



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6-8 North Sixth Street, Richmond, Va.

## THE MONTREAT YOUNG PEOPLE'S CONFERENCE

June 28-July 8.

In calling the attention of the young people of our churches and Sunday Schools and Young People's Societies to this Conference, we want to give distinct emphasis to the fact that it is something entirely new for Montreat, and is not to be confused with the Young People's Work that has been done in connection with the Sunday School program heretofore. There is to be a Sunday School week later on. This is a 10 days' Conference for Young People between 16 and 24. Its purpose is to get the Young People of our church into this delightful and bracing atmosphere for inspiration, study and recreation. Great care has been taken to prepare a schedule for class room work and an inspirational program which will give our Young People a new vision of the work of our church at home and abroad, and will stir their hearts with a new purpose

to prepare themselves for the service of the Kingdom of God.

*Study Classes:* Text-book and Seminary Courses will be given during the morning hours in the following subjects: Foreign Missions, Home Missions, Missions in the Sunday School, Sunday School Teen Age Work, Teacher Training, Christian Endeavor Expert Efficiency, Sunday School Methods, Woman's Auxiliary, Story Telling, and other courses for which there may be demand. The latest and most authoritative text-books will be used in these courses, and credit will be given, either for the completion of the course, or as the basis for further study.

The following leaders will have charge of the study courses: John L. Alexander, Dr. John I. Armstrong, Prof. C. G. Crooks, Prof. James Lewis Howe, Dr. Homer McMillan, Dr. W. L. Lingle, Dr. Henry H. Sweets, Rev.



The jolly times they do have at Montreat! Swimming, rowing, hiking, and the pleasure of congenial comradeship, with songs as the twilight deepens, surrounded by the inspiring beauty of the hills.



Last but not least Stunt Day. How many would you say were diving from the boards? There were about 25. The on-lookers were having a good time, as well.

H. C. Hammond, Miss Anna Branch Binford, Mrs. Samuel N. Burts, Mrs. W. C. Winsborough, Mrs. E. C. Cronk and Dr. Gilbert Glass.

**Bible Study:** One hour each day will be given to a constructive study of the Bible. The fact that Dr. W. W. Moore, of Union Seminary, Richmond, Va., is to conduct this hour is sufficient to assure its instructive and inspirational value. Dr. Moore is a great drawing card at all of the Montreat assemblies, and we announce his leadership for the Bible Hour with peculiar pleasure.

**Inspirational Addresses:** In addition to the class room work, some of the most attractive platform speakers in America have been secured for our inspirational program. Dr. W. W. Moore, of Richmond; Dr. J. M. Vander Meulen, of Louisville; Dr. James I. Vance, of Nashville; Dr. James Lewis Howe, of Washington and Lee University; Dr. W. L. Lingle, of Richmond; Mr. John L. Alexander, of Chicago, are among those who will address the Conference at various times.

**Music:** We announce as a special feature of the Conference a musical program which is to be conducted by Mr. Chas. M. Alexander, whose work and reputation are world-wide. He is expected to have charge of the song service every evening of the Conference.

**Recreation:** Montreat offers unrivaled advantages for the recreational features which are necessary to the complete success of such a Conference. Mountain climbing, swimming, tennis, baseball, bowling, etc., will offer relaxation and pleasure to the Young People during the afternoon, which

is to be given over entirely to social and recreational activities. There will be organized recreation and competitive games under the direction of trained leaders. Mr. J. Richard Crozier and Miss Martha Winsborough have been engaged for this feature of the Conference. Their work last summer along these lines was most enjoyable and successful.

Delegates should be sent to this Conference by churches, Sunday Schools and Christian Endeavor Societies. Officers and members of Teen Age Sunday School Classes, leaders of Young People's Work of all kinds, and all who would fit themselves for better service along the most approved lines in our churches cannot afford to miss this Conference. You will meet choice Young People from every section of our church, and will receive the inspiration of a larger vision of the work of the Kingdom.

**What It Will Cost:** Arrangements have been made for Conference rates so that the total expense for the ten days, room and board, including gate fee, will be only \$15.00. The Alba Hotel has been engaged exclusively for delegates. Reservation should be made in advance. Special rates are offered by the railroads, beginning June 26, good for 17 days. Ask your railroad agent for particulars.

A prospectus of the Conference, with complete program, will be sent on application to

GILBERT GLASS, D. D.,

Box 1176,

Richmond, Va.

## "TEXAS PHILLIPS' SCHOLARSHIP."

Texas Synodical, realizing the great need for trained workers in all our churches, and appreciating the great opportunity that our

church has given us in the "Training School for Lay Workers" in Richmond, Va., has undertaken to raise a scholarship in this

school to be used by a Texas boy or girl.

In view of the fact that this school was the result of the vision and efforts of the late Dr. A. L. Phillips, and that he loved all young people, it was decided to do this as a memorial to him, and call it the "Texas Phillip's Scholarship."

Each of the nine Presbyterials in Texas Synod gladly assumed their part of the \$2,000.00 necessary for this scholarship. The six larger, Brazos, Dallas, Ft. Worth, Paris, and Central and Western Texas, are raising \$280.00 and the three smaller, Brownwood, El Paso and Eastern Texas, are raising \$145.00. The Secretary of Young People's Work in each Presbyterial is presenting this cause to all the Sabbath Schools and Young People's Societies in her Presbytery. Being a work for young people, it was hoped that

the young people would readily respond to the call to help send one of their number each year to this school.

It is the earnest desire to secure the entire amount by June in order to place the first student in school in September.

All money should be sent by money order, payable to R. E. Magill, Richmond, but mailed to Mrs. John W. Smiley, Tyler, Texas, and through the courtesy of THE SURVEY a bulletin will be issued each month giving the total to a certain named date.

Total funds received up to March 20, \$315.05, distributed among the Presbyterials as follows: Brazos, \$16; Brownwood, \$1; Dallas, \$10; Central Texas, \$15; Eastern Texas, \$12; El Paso, \$133.60; Ft. Worth, \$54.45; Paris, \$73.00.

## "THE TASK THAT CHALLENGES."

(REV. S. L. MORRIS, D. D.—pp. 294; paper, 40 cents; cloth, 60 cents postpaid; Presbyterian Committee of Publication, Richmond, Va., Texarkana, Ark-Tex.)

I have just finished a rapid review of this recent notable addition to our church's literature. My impulse is at once to start back at the beginning and go through again, but much more slowly, to better digest its rich store of information and drink less wastefully its inspiration.

Doctor Morris has packed into the twelve chapters of his book a wonderful amount of stimulating food in concentrated form. The undersea-boat commander who brought from Germany a cargo of dyes, which upon arrival was expanded into a hundred times its transported bulk, "has nothing on the doctor." Yet withal, it is, for style and content, as entertaining as a romance, and for clearness of statement a delightful book to peruse.

The author has skilfully couched all the local problems of our church and section in the wider problem and opportunity of our country at large as a world power; and in like manner are their solutions worked out. It is perhaps the most comprehensive mission study book of modern times, to have been written with the purpose of focussing upon the local task. It would claim the attention of a world publicist; it would challenge the interest of any thoughtful American, whether Christian or not; it is thrilling to a Southerner; and to a Southern Presbyterian it is all that—and inspiring.

Doctor Morris has re-stated here some facts already known to some, but he has grouped them in a new way and with a new emphasis which gives them the value of original matter, teaching a brand new lesson. Better still, he has brought it right down to date, so that it is the latest and best word on the Home Mission Task. His

own opening chapters, "The Magnitude of the Task" and "Our Equipment For the Task," are exceedingly impressive in this respect.

The book is destined to be widely read by Christian leaders of all denominations in America. I am thinking, however, of three ways in which it may (and doubtless will) be of immense value to our church. (1) As a study book for societies and groups of church workers. Its 12 chapters can be thus comfortably covered by a once-a-week course, lasting three months. What a fine thing for the "stay-at-homes" this summer to make the dull season a time of storing up information and interest for the campaign of the coming Fall! There is an Appendix with a most aptly arranged questionnaire on each chapter, and a Bibliography of collateral reading. (2) For home circle reading. Arrange for twelve nights with the family group to read chapter by chapter this story of inspiring opportunity. It will wonderfully tone up the quality of thought and conversation of any family circle—and vitally affect the impact of that home upon the world. (3) As a Reference Book for the Christian worker's library. Here are all kinds of facts and illustrations conveniently catalogued for use in Home Mission addresses, or papers to read before the society. The book will be pre-eminent in this respect for many years to come.

If the church will take time to read "The Task That Challenges," it will rise from the reading a better informed church, animated by a larger vision and a determination for wider and better service.

WADE C. SMITH.

## MISSIONARIES OF THE PRESBYTERIAN CHURCH, U. S.

## AFRICA-CONGO MISSION

## AFRICA.

Miss R. Elinore Lynch  
[48] \*Miss Kittie McMullen

## Bulape, 1897.

Rev. and Mrs. H. M. Washburn  
Rev. and Mrs. R. F. Cleveland  
Rev. and Mrs. C. T. Wharton

## Luebo, 1891.

Rev. W. M. Morrison  
Rev. and Mrs. Motte Martin  
Dr. and Mrs. L. J. Coppedge  
Rev. and \*Mrs. A. L. Edmiston (c)  
\*Rev. and Mrs. L. A. DeYam-  
pert (c)\*Miss Maria Fearing (c)  
Rev. and Mrs. C. L. Crane  
Mr. T. J. Arnold, Jr.  
\*Miss Elda M. Fair  
Mr. W. L. Hillhouse  
Rev. and Mrs. T. C. Vinson  
\*Rev. S. H. Wilds  
\*Dr. and Mrs. T. Th. Stixrud  
Rev. and Mrs. A. C. McKinnon  
†Mr. and Mrs. T. Daumery  
\*Rev. and Mrs. J. W. Allen  
Miss Grace E. Miller  
Mr. B. M. Schlotter  
Rev. and Mrs. W. F. McElroy  
Mr. and Mrs. C. R. Stegall  
Dr. and Mrs. E. R. Kellersberger

## Mutoto, 1912.

Rev. and Mrs. Geo. T. McKee  
\*Rev. A. A. Rochester (c)  
Rev. and Mrs. Plumer Smith  
Dr. and Mrs. Robt. R. King

## Lusambo, 1913.

\*Rev. and Mrs. J. McC. Sieg  
Rev. and Mrs. R. D. Bedinger  
E. BRAZIL MISSION. [12]

## Lavras, 1893.

Rev. and Mrs. S. R. Gammon  
Miss Charlotte Kemper  
\*Rev. H. S. Allyn, M. D.  
\*Mrs. H. S. Allyn  
Mr. and Mrs. C. C. Knight  
Mr. and Mrs. B. H. Hunn'cutt  
\*Mr. and Mrs. F. F. Baker  
†Rev. A. S. Maxwell  
Miss Genevieve Marchant

## Piumhy, 1896.

Mrs. Kate B. Cowan

## Bon Successo.

Miss Ruth See  
Mrs. D. G. Armstrong  
W. BRAZIL MISSION [10]

## Ytu, 1909.

Rev. and Mrs. Jas. P. Smith

## Braganca, 1907.

\*Rev. and Mrs. Gaston Boyle

## Campinas, 1869.

Rev. and Mrs. J. R. Smith

## Itaretininga, 1912.

Rev. and Mrs. R. D. Daffin

## Descalvado, 1908.

Rev. and Mrs. Alva Hardie

## N. BRAZIL MISSION [12]

## Granhuus, 1825.

Rev. and Mrs. G. E. Henderlite  
Rev. and Mrs. W. M. Thompson  
Miss Eliza M. Reed

## Pernambuco, 1873.

Miss Margaret Douglas  
\*Miss Edmonia R. Martin  
Rev. and Mrs. W. C. Porter  
Miss Leora James

## Cunhotinho.

Dr. G. W. Butler  
Mrs. G. W. Butler

## MID-CHINA MISSION. [72]

## Toungching, 1904.

Rev. and Mrs. J. Y. McGinnis  
Rev. and Mrs. H. Maxcy Smith

## Hangchow, 1867.

Mrs. J. L. Stuart, Sr.  
Miss E. B. French  
Miss Emma Boardman  
Rev. and Mrs. Warren H. Stuart  
Miss Annie R. V. Wilson  
Rev. and Mrs. R. J. McMullen  
Mr. and Mrs. J. M. Wilson  
\*Miss Rebecca E. Wilson  
†Mr. S. C. Farjior  
Rev. G. W. Painter, Pulaski, Va.  
Rev. and Mrs. J. M. Blain  
Miss Nettie McMullen  
Miss Sophie P. Graham

## Shaanghai.

Rev. and Mrs. S. I. Woodbridge  
Rev. and Mrs. C. N. Caldwell

## Kashang, 1895.

Rev. and Mrs. W. H. Hudson  
Dr. and Mrs. W. H. Venable  
Miss Elizabeth Talbot  
Rev. and Mrs. Lowry Davis  
Miss Irene Hawkins  
Dr. and Mrs. A. C. Hutcheson  
Miss Elizabeth Corriher  
Miss Florence Nickles  
Miss Mildred Watkins  
†Miss Sade A. Nisbet  
Rev. Henry L. Reaves

## Kiangyin, 1895.

Rev. and Mrs. L. I. Moffett  
Rev. Lucy L. Little  
Dr. and Mrs. Geo. C. Worth  
Mr. and Mrs. Andrew Allison  
Miss Rida Jourlman  
Mrs. Anna McG. Sykes  
Miss Ida M. Albaugh  
Miss Carrie L. Moffett  
Dr. F. R. Crawford  
\*Miss Venie J. Lee, M. D.  
Miss Anna M. Sykes

## Nanking.

Rev. and Mrs. J. L. Stuart  
Dr. and Mrs. R. T. Shields  
Rev. and Mrs. P. F. Price

## Soochow, 1872.

Rev. J. W. Davis  
Dr. and Mrs. J. R. Wilkinson  
Miss Addie M. Sloan  
Miss Gertrude Sloan  
Mrs. M. P. McCormick  
Rev. and Mrs. P. C. DuBose  
\*Mrs. R. A. Haden  
Miss Irene McCainDr. and Mrs. M. P. Young  
Miss M. Paxton Moffett  
Mrs. Nancy Smith Farmer  
NORTH Kiangsu MISSION. [75]

## Chinkiang, 1883.

Rev. and Mrs. A. Sydenstricker  
Rev. and Mrs. J. W. Paxton  
Rev. and Mrs. D. W. Richardson  
Rev. and Mrs. J. C. Crenshaw  
Miss Pearl Sydenstricker

## Taichow, 1908.

Rev. T. L. Harnsberger  
Dr. and Mrs. Robt. B. Price  
Rev. Chas. Ghiselin, Jr.

## Hsuehoufu, 1897.

\*Mrs. Mark B. Grier, M. D.  
Dr. and Mrs. A. A. McFadyen  
\*Rev. and Mrs. Geo. P. Stevens  
Rev. and Mrs. F. A. Brown  
Rev. and Mrs. O. V. Armstrong  
Rev. Lewis H. Lancaster

## Hwaianfu, 1894.

Rev. and Mrs. H. M. Woods  
Miss Josephine Woods  
\*Rev. and Mrs. O. F. Yates  
Miss Lillian C. Wells  
Miss Lily Woods

## Yencheng, 1909.

Rev. and Mrs. H. W. White  
Rev. and Mrs. C. F. Hancock  
Dr. and Mrs. J. W. Hewett  
Rev. and Mrs. C. H. Smith

## Sutsien, 1893.

Dr. and Mrs. J. W. Bradley  
Rev. B. C. Patterson  
Mrs. B. C. Patterson, M. D.  
Rev. and Mrs. W. C. McClachlin  
Rev. and Mrs. W. F. Junkin  
Mr. H. W. McCutchan  
Miss Mada McCutchan  
Miss M. M. Johnston  
Miss B. McRobert  
Miss Carrie Knox Williams

## Tsing-kiang-pu, 1897.

Rev. and Mrs. J. R. Graham, Jr.  
Dr. and Mrs. James B. Woods  
Rev. and Mrs. A. A. Talbot  
Miss Jessie D. Hall  
\*Miss Sallie M. Lacy  
Miss Nellie Sprunt  
Miss Agnes Woods  
Dr. and Mrs. L. Nelson Bell  
Mr. and Mrs. H. Karr Taylor

## Tonghai, 1908.

Rev. and Mrs. J. W. Vinson  
L. S. Morgan, M. D.  
Mrs. L. S. Morgan, M. D.  
Rev. and Mrs. Thos. B. Grafton  
Rev. and Mrs. A. D. Rice

## CUBA MISSION. [7]

## Cardenas, 1899.

Miss M. E. Craig  
Rev. and M. S. J. T. Hall

## Cubarien, 1891.

Miss Mary I. Alexander  
\*Rev. and Mrs. R. L. Wharton  
†Miss Janie Evans Patterson  
†Rev. H. B. Someillan

## Placetos, 1869.

None.

## Camajunni, 1910.

Miss Edith McC. Houston  
†Rev. and Mrs. Ezequiel D. Torres

## Sagua, 1914.

†Rev. and Mrs. Juan Orts y  
Gonzales

## JAPAN MISSION. [33]

## Kobe, 1890.

\*Rev. and Mrs. S. P. Fulton  
Rev. and Mrs. H. W. Myers  
Rev. and Mrs. W. McS. Buchanan

## Kochi, 1885.

\*Rev. and Mrs. W. B. McIlwaine  
Rev. and Mrs. H. H. Munroe  
Miss Estelle Lumpkin  
Miss Annie H. Dowd

## Nagoya, 1867.

Rev. and Mrs. W. C. Buchanan  
Miss Lella G. Kirtland  
Rev. and Mrs. R. E. McAlpine  
Miss Eliza O. Buchanan

## Susaki, 1898.

Rev. and Mrs. J. W. Moore

## Takamatsu, 1898.

Rev. and Mrs. S. M. Erickson  
\*Rev. and Mrs. A. P. Hassell  
Rev. and Mrs. J. W. Hassell  
Miss M. J. Atkinson

## Tokushima, 1889.

Rev. and Mrs. C. A. Logan  
\*Miss Lillian W. Curd  
Rev. and Mrs. H. C. Ostrom

**Toyohashi, 1902.**

\*Rev. and Mrs. C. K. Cummings  
Rev. and Mrs. L. C. McC. Smythe

**Okazaki, 1912.**

Miss Florence Patton  
Miss Anna V. Patton

**KOREAN MISSION. [80]****Chunju, 1896.**

Rev. and Mrs. L. B. Tate  
\*Miss Mattie S. Tate  
Dr. and Mrs. T. H. Daniel (Seoul)  
\*Rev. and Mrs. L. O. McCutchen  
\*Rev. and Mrs. W. M. Clark  
Rev. and Mrs. W. D. Reynolds  
Miss Susanne A. Colton  
Rev. S. D. Winn  
Miss Emily Winn  
Miss E. E. Kestler  
Miss Lillian Austin  
Mr. and Mrs. F. M. Eversole  
Dr. and Mrs. M. O. Robertson  
Miss Sadie Buckland

**Kunsan, 1896.**

\*Rev. and Mrs. Wm. F. Bull  
Miss Julia Dysart  
\*Mr. and Mrs. W. A. Venable  
Dr. and Mrs. J. B. Patterson  
Rev. John McEachern  
Mr. Wm. A. Linton  
Miss Elise J. Shepping  
Miss Lavalette Dupuy  
Rev. and Mrs. W. B. Harrison  
Mr. and Mrs. W. A. Venable

**Kwangju, 1898.**

Rev. and Mrs. Eugene Bell  
Rev. S. K. Dodson

Miss Mary L. Dodson  
Mrs. C. C. Owen  
\*Rev. and Mrs. P. B. Hill  
Miss Ella Graham  
Dr. and Mrs. R. M. Wilson  
\*Miss Anna McQueen  
Rev. and Mrs. J. V. N. Talmage  
Rev. and Mrs. Robert Knox  
Mr. and Mrs. M. L. Swinehart  
Miss Esther B. Matthews  
Rev. T. E. Wilson

**Mokpo, 1898.**

Rev. and Mrs. H. D. McCallie  
Miss Julia Martin  
Rev. and Mrs. J. S. Nisbet  
Miss Ada McMurphy  
Miss Lille O. Lathrop  
Dr. and Mrs. R. S. Leadingham  
Rev. and Mrs. L. T. Newland  
Mr. and Mrs. Wm. P. Parker  
Rev. and Mrs. P. S. Crane

**Soonchun, 1913.**

Rev. and Mrs. J. F. Preston  
Rev. and Mrs. R. T. Coit  
Miss Meta L. Biggar  
Miss Anna L. Greer  
\*Rev. and Mrs. C. H. Pratt  
\*Dr. and Mrs. H. L. Timmons  
Rev. and Mrs. J. C. Crane

**MEXICO MISSION.****Linares, 1887.**

Rev. and Mrs. H. L. Ross

**Matamoros, 1874.**

Miss Alice J. McClelland

**San Benito, Texas.**

Miss Anne E. Dysart

**Brownsville, Texas.**

Rev. and Mrs. W. A. Ross

**Montemorelos, 1884.**

Mr. and Mrs. R. C. Morrow

**C. Victoria, 1880.**

Miss E. V. Lee  
Rev. and Mrs. J. O. Shelby

**RETIRED LIST.****Cuba.**

Miss Janet H. Houston

**Japan.**

Miss C. E. Stirling

**Korea.**

Dr. W. H. Forsythe  
Miss Jean Forsythe  
Missions, 10  
Occupied Stations, 53.  
Missionaries, 367.  
[11] Associate workers, 11.  
\*On furlough, or in United States. Dates opposite names of stations indicate year stations were opened.  
†Associate workers.  
For postoffice address, etc., see page below.

**STATIONS, POSTOFFICE ADDRESSES.**

AFRICA—For Bulape, Luebo, Mutoto.—Luebo, Congo Belge, Africa, via. Antwerp, care A. P. C. Mission par Kinshasa. For Lusambo—"Lusambo, Sankuru District, Congo Belge, Africa, via Antwerp, care A. P. C. Mission," par Kinshasa.

E. BRAZIL—For Lavras—"Lavras, Estado de Minas Geraes, Brazil." Bom Sucesso, Estado de Minas Geraes, Brazil. For Piumhy—"Piumhy, Estado de Minas Geraes, Brazil."

W. BRAZIL—For Campinas—"Campinas, Estado de Sao Paulo, Brazil." Itapetininga, Estado de Sao Paulo, Brazil. For Descalvado—"Descalvado Estado de Sao Paulo, Brazil." For Braganca—"Braganca, Estado de Sao Paulo, Brazil." For Sao Paulo—"Estado de Sao Paulo Brazil." For Itu—"Itu, Estado de Sao Paulo, Brazil."

N. BRAZIL—For Canhotinho—"Canhotinho, E. de Pernambuco, Brazil." For Garanhuns—"Garanhuns, E. de Pernambuco, Brazil." For Natal Rio Grande de Norte, Brazil." For Pernambuco—"Recife, E. de Pernambuco, Brazil."

CHINA—Mid-China Mission—For Tunghiang—"Care Southern Presbyterian Mission, Tunghiang, via Shanghai, China." For Hangchow—"Care Southern Presbyterian Mission, Hangchow, China." For Shanghai—"Care Southern Presbyterian Mission, Shanghai, China." "For Kashing—"Care Southern Presbyterian Mission, Kashing, via Shanghai, China." For Kiangyin—"Kiangyin, via Shanghai, China." For Nanking—"Care Southern Presbyterian Mission, Nanking, China." For Soochow—"Care Southern Presbyterian Mission, Soochow, China." North Kiangsu Mission—"For Chinkiang—"Care Southern Presbyterian Mission, Chinkiang, China." For Taichow—"Care Southern Presbyterian Mission, Taichow, via Chinkiang, China." For "Hsuehou-fu—"Care Southern Presbyterian Mission, Hsuehou-fu, Ku, China. For Hwai'anfu—"Care Southern Presbyterian Mission, Hwai'anfu—via Chinkiang, China." For Sutsien—"Care Southern Presbyterian Mission, Sutsien, via Chinkiang, China." For Tsing-Kiang-Pu—"Care Southern Presbyterian Mission, Tonghai, China." For Yencheng—"Care Southern Presbyterian Mission, Yencheng, Kiangsu, China."

CUBA—For Cardenas—"Cardenas, Cuba." For Caibarien—"Carbarien, Cuba." For Camajuani—"Camajuani, Cuba." For Placetas—"Placetas, Cuba." For Sagua—"la Grande, Cuba."

JAPAN—For Kobe—"Kobe, Setsu Province, Japan." For Kochi—"Kochi, Tosa Province, Japan." For Nagoya—"Nagoya, Owari Province, Japan." For Susaki—"Susaki, Tosa Province, Japan." For Takamatsu—"Takamatsu, Sanuki Province, Japan." For Tokushima—"Tokushima, Awa Province, Japan." For Toyo-hashi—"Toyo-hashi, Mikawa Province, Japan." Okazaki—"Okazaki, Mikawa Province, Japan."

KOREA—For Chunju—"Chunju, Korea, Asia." For Kunsan—"Kunsan, Korea, Asia." For Kwangju—"Kwangju, Korea, Asia." For Mokpo—"Mokpo, Korea, Asia." For Seoul—"Seoul, Korea, Asia." For Soonchun—"Soonchun, Korea, Asia."

MEXICO MISSION—For Linares—"Linares, Nuevo Leon, Mexico." For Matamoros—"Matamoros, Tamaulipas, Mexico." For Montemorelos—"Montemorelos, Nuevo Leon, Mexico." For C. Victoria—"C. Victoria, Tamaulipas, Mexico."



